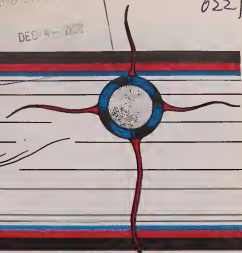




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SPEAKING OUT

City appears lukewarm about proposed Enoch casino

by John Copley

A proposal to build a new casino complex on the Alberta-based, Enoch Cree Nation, seems to be getting the cold shoulder and the proverbial brush-off from several City of Edmonton officials, including Mayor Bill Smith. Even before a date for serious consultations between band officials and city council has been set, the Mayor and several other councillors have spoken out about their concerns over the project. During a council meeting last week, Mayor Bill Smith, speaking about a legal precedent already set in British Columbia that says cities must at least talk to those wishing to access user services, said council didn't have to honour the B.C. ruling.

"We could, if council decided," remarked Smith, "stop negotiations and not proceed with servicing until the Court of Appeal in Alberta, not B.C., tells us that we have to do this. All of us have concerns about this casino: How to have it. Who's responsible? Who's going to pay? What you'll see (at next council meeting) is that council is going to put their foot down on the brake."

Sure enough, next council meeting has come and gone and even though well-known developer Bob Walker, the project manager for the Enoch Cree and the man behind the construction of Telus Field and Edmonton City Hall, showed up to speak about the project, council deferred the issue until an upcoming executive committee meeting.

When Walker showed up to speak at the November 12 council meeting it marked the first time that anyone representing the Enoch Cree casino project had ever stepped forward to talk about the headline-drawing criticism the proposed mega-project has sparked among some city councillors and west end residents. Walker told reporters the casino project would be a good thing for everyone. During and after construction of the complex, he said, west end residents and local businesses would experience both economic and social benefits.

"There are tremendous benefits that are going to be derived from this fantastic project," Walker told reporters. "There will be over 1,000 people designing

and engineering and constructing on this project. There are a lot of facilities on this project that the city will be able to use (and) area residents will have an outstanding recreational facility close-by."

Councillor Stephen Mandel represents residents in Edmonton's west end. He told reporters that the availability of a new recreation centre doesn't alleviate any concerns he has about the project. His comments to media make it clear that he has already decided not to endorse the casino, but his reasoning is caustic.

"A soccer field would be nice," said Mandel, "but if it costs every one of our volunteer groups tens of thousands of dollars, and it costs us a whole bunch of other things, it is really of value to us?"

Bob Walker, known for his unflappable nature, says he understands that discussions and negotiations are necessary to successfully complete any

arrangement. He's ready to get down to some serious talk.

"When I looked after building the Telus baseball centre," he said, "there were the same concerns and we sat down at the negotiating table and we discussed those concerns. Let's continue negotiating so that all these concerns can be brought out and then end up with some fabulous facilities."

The province hasn't yet given any official notification about the new casino licences that are expected to be announced later this year. Neither the Enoch Cree, nor their American partners, Paragon, have yet sat down for serious discussions with the City of Edmonton about concessions, fees and other such things. Despite this, there are some on Edmonton's city council who have mixed the casino proposal through comments to the press and in meetings with neighbourhood residents.

Of course, there is the unknown factor. Three of the more than 60 applications received by the Alberta Gaming Commission for casino licences after the moratorium was dropped earlier this spring, are from Edmonton. The Alberta Gaming Commission's application

Continued on Page 14



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AUPE protests plans to close Peace River correctional facility

by John Copley

In late September it was reported that a provincial task force set up to study corrections services in the province, was considering recommending the closure of the Peace River Correctional Centre (PRCC), a multi-faceted facility that in addition to being northern Alberta's only provincial jail, is also used to house remand centre prisoners awaiting the final disposition of the court.

In response to the story, concerned members of the Alberta Union of Provincial Employees (AUPE) met to discuss their options. AUPE President Dan MacLennan attended meetings in Peace River on October 15, where the decision was made to try and bring attention to the issue by showing how a decision to close the corrections facility would have detrimental effects, not only for the 100 or so local people who currently work in the jail, but also for the prisoners serving time there.

On October 17 more than 300 AUPE members and their supporters gathered at the office of Peace River MLA, Gary Friedel to send what MacLennan hopes was "a strong message to the government in Edmonton that closing the Peace River Correctional Centre would have a profound, negative impact on this community."

In an early November interview with *Alberta Native News*, MacLennan noted that closing the jail would have a significant impact on the local economy, but cautioned against other ramifications that could prove just as unhealthy for the community.

"Closing the facility," he said, "would leave northern Alberta without a correctional facility for inmates, making the area less safe. It would also make rehabilitation more difficult for inmates, and it would add to the stress and overtime already being experienced by police officers, correctional officials and others" working in the justice system.

Alberta Aboriginal Affairs Minister, Pearl Calachassen, who also serves as the MLA for the Slave Lake region, agrees with MacLennan. In an interview, Calachassen expressed her concern about the possible closing of the Peace River facility, but said that any move to close the region's Correctional Centre prob-

bly wouldn't take place until at least next year.

"The Peace River Correctional Centre," she said, "is an important part of the community and we certainly wouldn't want to see it closed. The facility plays a vital role both for the community and for the inmates who are sentenced there. A closure would create many hardships; jobs would be lost, inmates would have to move south and many of the families of those who are incarcerated would find it difficult, if not impossible, to maintain contact through regular visits. But it is too early to get excited just yet; first we'll have to see what type of recommendations, if any, are made for the Peace River Correctional Centre."

Gil LaFlamme previously worked as a guard in the Peace River Correctional Centre. Now the union's Membership Services Officer, LaFlamme works out of Peace River's Northwest Regional Office. He said that any move to close the local jail would be a move in the wrong direction.

"Whoever came up with the idea of possibly closing this facility hasn't done their homework," said LaFlamme, during a recent interview. "We need a jail in our region of the province, just as other regions need theirs. If it were to close down, the

closest facility to Peace River would be at Fort Saskatchewan, and that's quite a distance from here. What about the cost factor? The RCMP, for example, would be on the road transporting people back and forth between here and Edmonton and the community will suffer for it. Those officers are needed here, policing the community."

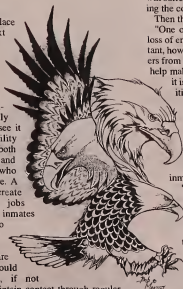
Then there's the people factor.

"One of the biggest concerns, for us, of course is loss of employment," said LaFlamme. "Just as important, however, is the welfare of the volunteers and others from around the region who have done so much to help make the Peace River Correctional Centre what it is, the most successful and cost effective facilities in Alberta."

Community support, assured LaFlamme, is a key ingredient to successful rehabilitation.

"We have a great many Elders, Chiefs and other community leaders who come into the prison to participate in activities designed to help improve the chances of inmate rehabilitation," explained LaFlamme. "They provide services such as escorting inmates to the funerals of family members, they help hold sweat lodges and they play an integral role in the various Native-oriented programs within the corrections facility. The input they offer is both valuable and vital, something that would be lost if the Centre is closed."

Continued on Page 18



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Samson Nation welcomes child welfare support

by Ennis Morris

When the Alberta Government stepped in this past April and revoked the authority of the Kasohkewew Child Wellness Society (KCWS) to initiate investigations and provide intervention services in cases of neglect and abuse on the Samson First Nation at Hobbema, no one knew exactly if, or when those responsibilities would be fully returned to the five year old agency. So far that hasn't changed and no date has yet been set but progress has been rapid and KCWS Board-of-Director, Samson band councillor Patrick Cutknife says it likely won't happen until the end of next March.

Mr. Cutknife told media earlier this year that, KCWS has "an unusually high workload... limitations in funding... limitations in resource people (and) resource programs" and the reality of "dealing with a situation of inequality." He says it will take about another four months for the band-run agency to finalize a strategy that will properly address these and other issues.

"We've been able to realize the magnitude of what we're dealing with," he admitted recently. "We are seeing now that this is massive."

Children's Services Minister Iris Evans stepped in and severed the Samson First Nation's rights to control its child welfare programs after a ten-month-old baby boy, Jarius Gabry, drowned in his bathtub, the seventh death involving the agency in less than three years. She said before authority is fully restored she wants to "be sure that they (KCWS) are on the right path."

That's acceptable to Cutknife, who in recent interviews with local media said he is both pleased and appreciative of the Ministry's extra support.

"Our unusually high caseload was leading us towards impending crisis," said the KCWS President. "The additional support we have received from the province has provided us with some leeway. It has helped to relieve the pressure."

After government took control of the band-run child welfare office and an investigation got underway, it was disclosed that KCWS had been contracting the services of a non-accredited, professional for-profit organization that in turn fostered the children to non-accredited foster homes. Samson First Nation officials threatened legal action to regain control, but that was thwarted when the band sat down with Evans to discuss remedial measures. A compromise was negotiat-

can from the health care experts currently working with them.

Patrick Cutknife recently lauded the efforts of Minister Evans and the support staff support she sent to Hobbema. After the deadline imposed on KCWS to come with a new plan of action by the end of October was extended, Cutknife agreed that the help they are receiving from Children's Services is needed and necessary. He told media that the Samson First Nation administration is also in the process of reviewing options that could soon see the band increase its support for the agency by helping to provide funds for additional staffing.

One of the biggest concerns in the community stems from the fact that very few of the Aboriginal children being placed into foster care or adoptive homes are actually going to Aboriginal caregivers. The number of Native children in foster care is enormous, but perhaps even worse is the fact that most Aboriginal children in foster care are in non-Native homes, something that can only be rectified if more Aboriginal homes get involved in fostering Aboriginal children.

Janet Johnson, a member of the Samson Cree Nation and a foster mother who takes her children to powwows and dances and other traditional outings, says she is angry that more effort isn't being put into finding homes in Hobbema.

"A lot of our children become lost in the system," Johnson said recently. "They aren't brought up in our language and culture. Somebody from our band should be running this. She would be familiar with our community and take more of an interest in the children."

Everyone agrees that more needs to be done to put Aboriginal children in Aboriginal foster homes but until there's a plan in place to train and offer support to Aboriginal foster care programs, that particular area of concern will remain uncertain and unchanged.

As a result of the KCWS situation Minister Evans has stated that she intends to see that stricter monitoring policies are put in place for all of Alberta's Aboriginal controlled child welfare offices. After returning from a recent trip to Ottawa and a meeting with federal Indian Affairs Minister Robert Nault, Evans told media that the issue at KCWS would be resolved but not before she is confident that everything is in full working order.

"We mutually agreed," said Evans of her visit with Nault, "that there would be no reason to reassign authority to a First Nation, for example, Kasohkewew, until we were satisfied that every child would be taken care of in the best possible fashion. We are not agreeing to a sub-standard type of arrangement that could imperil any child."



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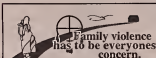
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ed when the two agreed to share responsibility by jointly managing child welfare services.

Lack of qualified personnel, shortage of funding and inexperience in the professional field of child care and maintenance were all mentioned as factors to why the otherwise able agency was failing in its commitment to abused and neglected children. Those areas are now being addressed and KCWS staff is taking full advantage of their opportunity to glean what they



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Métis Veterans turn to UN

by John Copley

The shoulders of Canada's proud Metis Nation, particularly those of the Metis veterans who served this country in time of war, have once again felt the weight of inconsistent federal governance. Recognized by Canada as one of the country's three (First Nations, Metis and Inuit) officially identified Aboriginal peoples, the nation's Metis once again find themselves being shuffled aside as government steadfastly refuses to do what it has for so many other war veterans, compensate them.

But this time, it appears, the last straw has been drawn. Anger, frustration and now action will replace the fifty-five years of patience they've been forced to endure; the National Council of Veteran Associations (NCVA) has announced that it will take the impasse to the United Nations.

During a November 10 press conference, NCVA Chairman Clifford Chadderton, said his organization would represent Metis veterans at the UN because it believes they were denied access to rehabilitation benefits after World War II and the Korean Conflict.

"After World War II (Metis soldiers) were discarded by their own government," said Chadderton, who told reporters that the basis of the claim to the UN is black-mail.

"Do I feel bad about blackmailing my own country?" he questioned of himself. "Yes, I do. But how else can you bring them (government) to the table?"

If anyone is going to be able to help resolve this long-standing issue, Clifford Chadderton is the man to do it. Known as a determined and devoted individual, Chadderton is a veteran of the Canadian Merchant Navy, commonly referred to as the Merchant Marines and of the Canadian army. Born in Ft. William, Ontario in the spring of 1919, Chadderton enlisted with the Royal Winnipeg Rifles on October 15, 1939. He rose through the ranks, served in France, Holland,

Britain and Belgium; he suffered a bullet wound at the Abbaye d'Ardenne in Normandy and was wounded by a grenade near the Leopold Canal. In 1944, while fighting to gain control of the Scheldt Estuary in Belgium and Holland, he lost the bottom half of his right leg.

In addition to many other duties, Chadderton is the Chief Executive Officer of The War Amps, a position he has held since 1965. The causes he's endorsed and the programs he's helped to initiate over the years have established him as a role model for amputees across the continent and beyond.

His recognition as a man who can get things done was further enhanced three years ago when, after a long and tedious battle with government, he succeeded in obtaining g com-

ensation for Canada's Merchant Mariners, something they were denied after the end of the Second World War. The loss of benefits for the Merchant Mariners averaged over \$70,000.

"Ottawa isn't taking care of our veterans," said Claude Petite, President of the National Aboriginal Veteran's Association, and one of four former Metis soldiers whose name appears on the NCVA claim filed with the UN. "We aren't trying to beat anybody, we're just trying to get what is coming to us."

From the Boer War in South Africa (1899-1902) to this year's action in Afghanistan, Canada's Aboriginal people have gone to war. The first to enlist when the country has been forced to call its young men and women to serve on the battlefields of the world, these soldiers, sailors, airmen and non-combatants, smiling

and waving to family and friends as they readied to embark on a journey from which many would not return, did so for honour, for freedom and for love of country.

But did Canada, in turn, honour those who managed to make it back alive? Did the country show its Aboriginal veterans the same appreciation that they bestowed on the many other nationalities who fought on the battlefields beside them? Volunteers from Canada's First Nations who returned immediately to their home reserves were given a piece of land to call their own - but this property was on reserve land, never to be sold and therefore never with clear title.

The recent \$20,000 settlement package offered to First Nations veterans fell under the same rules as they did in 1945 - it only applies to veterans who returned to their home reserves after the war. The vets who do qualify waited for more than a quarter century for a review board to sit down and determine their due, but when the advisory review board announced that a fair compensation would be \$120,000 per veteran, government quickly struck it down, deciding that \$20,000, an amount about one-third of that offered to the merchant marines several years ago, would be sufficient.

Before this final settlement, however, came years of negotiating, political haggling and threatened litigation. Like the Metis, First Nations veterans who returned home from the war but didn't return to their home reserves, won't get a cent of the settlement money. Who will step up to the plate to fight for their rights?




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Hazardous water systems at First Nation communities

by Ennis Morris

A year has nearly passed since Indian Affairs and Northern Development Minister Robert Nault promised that new training requirements for water plant operators working on reserves would "soon" meet or exceed the standards set by provincial governments. So far no new measures have been announced and both critics and First Nation citizens who are experiencing water problems first-hand, say the situation keeps getting worse. And according to a new Health Canada survey, they're right.

According to a recent Health Canada survey, most of the nearly 1300 water and sewage treatment plants on First Nations reserves across the nation are defective. That in itself is an alarming fact, but when you consider that 103 of the 1,138 systems with negative test reports have been identified as being bad enough that residents must boil the water before using it, real concern sets in.

"There are deficiencies in most of the systems," acknowledged Ian Corbin, Indian and Northern Affairs' Director of Infrastructure and Housing, in recent comments to the Canadian Press. "Some of them are minor in nature ... some of them are more serious."

This year the federal government will spend more than \$210 million maintaining, repairing and upgrading water and sewer services in First Nation communities. That figure is a far cry from the nearly \$380 million that a government report, uncovered last spring through the Access to Information Act by Canadian Press, says is actually needed to help keep Aboriginal communities on par with their non-Native neighbours.

During the past 17 years the feds have put a half billion dollars into the upgrading and expansion of water systems and sewer facilities in Canada's First Nations communities. More than \$30 million more has been

allocated for infrastructure development in that same time period, yet the situation continues to deteriorate. Despite any efforts that have so far taken place to remedy the water crisis, the voices of concern, fear and frustration continue to grow louder, as more and more First Nation water systems fail to meet safety standards.

Numerous experts on water systems and safety, several qualified researchers and dozens of First Nation leaders say Ottawa is to blame for most of the poor water conditions in Native communities. A report released earlier this year by two University of Alberta researchers, Karen Clarke and Pamela Jones, said duplication, confusion and general mismanagement of water reservoirs is causing a breakdown and creating poor and dangerous water conditions in First Nations communities.

The report says that more needs to be done to correct the chaotic situation currently facing Aboriginal Canadians who live on-reserve and they point to education and awareness as the starting point.

"Education on water quality," says Clarke, "is sparse in First Nations communities. There is a real lack of communication and resident participation." Clarke added that though some efforts are being made to rectify the situation, "I see the process as being too slow."

The report also points its finger at Ottawa, who the research team says has been aware of the problems since 1985, for not acting in a more expedient manner. They say that the government-designed water treatment facilities are substandard and have been since 1985, the year they were first developed. The new treatment facilities came on board after a report was released that declared that more than 170 of the then-863 water treatment plants in First Nations communities presented a danger to the health and safety of reserve residents.

From British Columbia to Nova Scotia poor water in First Nations communities is an ongoing problem that needs to be fixed. Dr. David Schindler, who has been a participant in numerous water safety and water management meetings, conferences and workshops

during the past several years, has warned of the severe and long term consequences should Canadians continue to ignore the rapidly depleting state of their water conservation and water safety treatment methods. He's stated that the global warming trend that has now been a reality for more than a quarter century is creating water shortages across the nation, particularly in the southern regions of Alberta and Saskatchewan where some lake beds have already dried up and others are well on their way.

Esowista First Nation Chief Moses Martin, talking about the poor water quality that is causing illness and grave concern with his band membership, said he was forced to haul water in last summer so that his people could feel comfortable and safe doing what they'd always done, washing their hands, drinking their coffee and making cool-aid in the hot weather.

"We can no longer take our water for granted," he said, telling of the "foot of visibility and the 15 inches of silt that lined the bottom of his Nation's drinking water reservoir." "Government needs to go a step further than looking into the matter, they need to act in good faith and help us to resolve this problem."

As crises for a better system of water treatment and water safety continue to be heard from Canada's First Nation communities, Pamela Jones says government needs to step up to the plate. She says money, or the lack of it, is often the root of problems because without cash, no one will be coming to the rescue. In most cases, she said, when a First Nation needs aid for something like better water systems they have to come up with a portion of the total cost. This portion is usually based on user fees, but as many First Nation communities can barely make ends meet financially, often nothing gets done. Jones, a member of Ontario's Batchewana First Nation, says she's concerned and that's why she's trying to do something about rectifying the situation. The fact that government hasn't stopped to consider the ramifications of poor First Nations competing for the same good water quality that others enjoy is "a critical oversight," she said recently, citing the fact that more than two-thirds of the country's First Nation communities are located in remote and often isolated regions.



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Mohawk team completes bible translation

A team of five Mohawk translators, led by a former Oka negotiator, have completed translating three books of the Bible into their Aboriginal mother tongue. Working in the communities of Kahnawake (a Mohawk community of about 1,500 people northeast of Montreal and the flashpoint of the 1990 Oka uprising) and Kahnawake, Quebec (south of Montreal, near Chateauguay), the project began in 1999. With funding, technical and consulting support from The Canadian Bible Society, the team translated the biblical books of II Corinthians, Jonah and Ruth.

Commenting on the significance of the project, Hart Wiens, Director of Scripture Translations for the Canadian Bible Society said, "For scripture to find a home in peoples' hearts, it needs to come in the language of the heart."

Today, the Mohawk language is spoken by an estimated 10% of the 30,000 North Americans that make up the total Mohawk population. However, aggressive language maintenance programs (including Mohawk immersion in the early elementary school years) have been launched in an effort to conserve both the language and the culture.

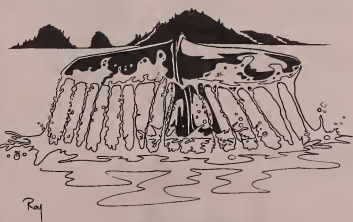
Arlene Delaronde is in charge of the Family Immersion Program in Kahnawake. Regarding the newly translated scriptures, she commented, "It is going to be a wonderful tool that will help maintain our language for generations to come."

Mavis Etienne is the translation project's founder and coordinator. She makes her living as a clinical supervisor and counsellor for a local addiction treatment centre. She was involved as a negotiator on behalf of the Mohawk people during the Oka crisis. Etienne first recognized the need for a Mohawk trans-

lation of the Bible a number of years ago, when she searched for Mohawk scriptures to read on her weekly radio show, "Mohawk Gospel Program". All she could find were out-dated translations.

"I discovered that all of the New Testament had been translated into Mohawk between 1787 and 1839, with the exception of the book of Second Corinthians. The only book from the Old Testament that had been translated was Isaiah," Etienne said. "But the language used in all the translations needed some up-dating."

Etienne called a community meeting on a snowy Saturday in January, 1999 to raise awareness of the need for contemporary Mohawk Scriptures, and to garner support for the project. Ten people showed up.



A translation team was formed consisting of Etienne, Harvey Gabriel (whose great-grandfather, Sose Onasaknat translated the scriptures in the 1800s), and three retired school teachers known as the 'sisterhood': Josie Horne (85), Dorris Montour (82) and Charlotte Provencencher (81). Together, they studied at The Summer Institute of Linguistics in Arizona. Translation experts were recruited to provide linguistic and theological support. A support team was put in place. In addition to The Canadian Bible Society, The United Church of Canada, The Anglican Church of Canada and the Canadian Conference of Catholic Bishops helped finance the venture. Clergy from Presbyterian, Pentecostal, United, Lutheran and Roman Catholic backgrounds acted as consultants.

The team's original intent was simply to translate the apostle Paul's Second Letter to the Corinthians. As the work progressed, they quickly determined the need for a complete and contemporary Mohawk Bible. Translation work now continues on the Old Testament books of Esther, Daniel, Genesis, Proverbs,

Job and Lamentations.

Maureen Scott Kabwe, United Church minister in the Mohawk community of Kahnawake said of the Mohawk-language scriptures, "Each word, each part of a word is a treasure that opens up doors of understanding that we didn't even know existed."

The Canadian Bible Society, (headquartered in Toronto, Ontario), translates, publishes and distributes the Bible throughout Canada, and has Bibles, New Testaments and other Scriptures available in 111 foreign languages as well as 23 Canadian Aboriginal languages. The first Canadian Native translation to be published by the Bible Society dates back to 1804, when the Gospel of John was translated into Mohawk. Formally founded in 1904 and chartered in 1906, the Canadian Bible Society is a member of the United Bible Societies, a fellowship of 137 national Bible societies around the world. The societies work in partnership with churches and other Bible agencies to facilitate and support translation work around the globe. The Bible is now available - in whole or in part - in more than 2,285 different languages. Four thousand languages have been identified into which no book of the Bible has been translated, and there is a recognized need for translation into at least 2,000 of these remaining languages.

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New program encourages women in business

Federal-Provincial-Territorial (FPT) Ministers responsible for Aboriginal Affairs and the Leaders of the five national Aboriginal organizations met this month to discuss more concrete ways to strengthen Aboriginal participation in the economy, particularly the participation of Aboriginal women and youth.

Ministers and Leaders directed their officials to continue to focus on entrepreneurship opportunities for Aboriginal women and approved the work on two practical tools to facilitate their participation in the economy, a significant first, given that published research on the subject is lacking. One such tool, the Aboriginal Women's Business Planning Guide, will be ready in the spring 2003. Drawing on the experiences of successful Aboriginal women entrepreneurs, the Guide will provide a step-by-step approach to the basics of establishing and launching a business. In

addition, a comprehensive FPTA resource guide listing employment and entrepreneurship programs and services available to Aboriginal women is being produced. The resource guide will help Aboriginal women take advantage of programs and services more easily.

In the spirit of the National Aboriginal Youth Strategy, Leaders and Ministers endorsed the National Aboriginal Organizations Youth Committee (NAOYC). The NAOYC will advise and work through the FPTA Working Group on the development and implementation of Aboriginal youth programs and services. Ministers and Leaders directed officials to continue to engage NAOYC to explore how the Cultural, Economic, Political and Social (CEPS) Leadership Development Model can be further developed and implemented. This will create substantial involvement of Aboriginal Youth at the community and regional levels to achieve the principles of the National Aboriginal Youth Strategy.

Ministers and Leaders announced a National Business Summit which will be held in Toronto on February 19-20, 2003. The Summit's goal is to facilitate business partnerships that would help



Aboriginal communities become economically stronger and more self-reliant. Leading business representatives from the Aboriginal and non-Aboriginal private sector will join FPT Ministers and Aboriginal Leaders to network, establish and enhance partnerships with the private sector and achieve tangible results. Ministers and

Leaders directed their officials to ensure that, in addition to the corporate sector, women and youth are actively involved in Summit activities.

Ministers and Leaders also expressed support for a regional Aboriginal Business Summit to be held in Saskatoon, Saskatchewan, from March 24-26, 2003.

Ministers and Leaders identified housing and education as priorities to address and directed officials to develop strategies and recommendations for these issues and report on progress at the next meeting.

Leaders and Ministers agreed to build on their achievements to date and to focus on common objectives, with the next meeting scheduled for the fall of 2003 in Ottawa.

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Edehzhie Region awarded five year protection

by John Copley

When the prospect of a northern pipeline first began to make news a couple of years ago, *Alberta Native News* printed several articles detailing the various scenarios that took place as government, industry and northern Aboriginal leaders began to talk about partnerships, benefits, environmental deficits, employment opportunities and more. One of the last holdouts to endorse the finalization of any potential deal that's been discussed with oil consortium and federal officials during the past three years is the Deh Cho First Nation, who make their home in the southern regions of the Mackenzie Valley. A guaranteed key player in whatever development eventually ends up winding its way through lands traditionally occupied by northern First Nations, Dene and Inuit communities, the Deh Cho Nation has shown persistence, perseverance and good sense, and it's finally paid off.

At the beginning of this month the federal government announced that it is, temporarily at least, closing a vast tract of land to oil, gas and mineral development in the Northwest Territories. The move, which will allow an area known as Edehzhie, an elevated plateau that covers approximately 27,000 square kilometres of pristine wilderness, to continue to thrive and grow in its clean environment, is one that's being welcomed by the Deh Cho. During the five-year period of protection that Ottawa has delegated for the region, a series of studies will be done to determine the final boundaries and the type of protection that will be needed to keep the region's environment and eco-structure intact and safe for future generations.

"A day like this is rare, and I am highly grateful," said the elated Grand Chief of the Deh Cho First Nation, Michael Nahli, in recent comments to the Edmonton Journal. "Edehzhie is the highest point in the Deh Cho and the area deserves recognition. The

withdrawal is timely seeing that resource development predominates in the north at this time."

As insurance against disagreement down the road however, Ottawa has included a clause in the agreement that allows the western-most tip of the protected area to be used as a pipeline corridor, if and when it is needed.

The region, which is apparently being considered by Ottawa for an even larger allotment of protected land, is the traditional hunting, fishing and gathering ground of Deh Cho First Nation and its 13 member communities. The region is well known around the world as one of the last pristine wilderness areas left on earth. Fast flowing fresh water rivers, beaver, moose, wolf, woodland caribou, thousands of migrating birds and an abundance of streams, wetlands and northern fauna make the recent announcement about the protection of the Edehzhie region a momentous, if not historical decision.

"We always need to have balance," added Grand Chief Michael Nahli, "especially keeping in mind the land and our cultural values associated with the Edehzhie."

The recent decision to withdraw the Edehzhie and protect it against industrial development comes after the Deh Cho and its members' communities, which include ten First Nations communities from Kakisa, Hay River, Nahanni Butte, Wrigley, Westpoint, Trout Lake, Fort Simpson and Jean Marie River as well as the three northern Metis Nations at Fort Simpson, Fort Providence and Fort Liard, told government that they would not sit idly by and watch construction workers tear up their land. They have been waiting too long, said the Grand Chief, for government to honour years of unfulfilled promises to negotiate a suitable land base, before the industry begins its construction.

"The Deh Cho First Nations," reads a tribal document, "is all the Aboriginal peoples of the Deh Cho. Aboriginal peoples are descendants of Dene and may think of themselves today as Dene, Metis, Status or non-status. Dene are people of several cultures who were born to the lands that they have occupied and used since time immemorial."

The Deh Cho Assembly selects a Grand Chief to represent community members and protect their rights as Aboriginal or Indigenous peoples, between assem-



CHRISTOPHER HAWKEY/CHAMBLISSOOL

blies. The assemblies are held every three years, at which time a new Grand Chief is chosen.

The Dogrib tribe is another group that lives in and utilizes the Edehzhie region, located about 120 kilometres northeast of Fort Simpson. Grand Chief Joe Rabesca told media his people are hoping the newly protected area has some permanency attached to it.

"Protection of these lands has long been identified as a priority by the Dogrib Treaty 11 Council, and we are hoping this (latest) decision will result in permanent protection of the area," he said.

"Aboriginal or Indigenous peoples through out the world are recognized for having used their traditional lands so that the things that the lands provide are available for future generations," explains a Deh Cho memorandum. "Deh Cho Elders encourage Dene descendants to learn and follow the ways of the ancestors when using the lands of the peoples. People now refer to this as making sustainable use of the environment. Dene continue to think of their lands in the way that other people have just begun to think of as the environment. For Deh Cho Dene descendants, the word 'land' means everything natural in the Deh Cho territory: waters and air, trees, plants, berries, animals, birds, fish, and insects; what is on and what is below the surface of the land."

Elders representing all of the Deh Cho's northern communities have been working in earnest since 1992 in an effort to have the Edehzhie delegated a protected area. For the next five years, at least, their efforts have paid off. To maintain permanent protection, however, the community knows much work has yet to be done.



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Prevent Family Violence

Homefront helps reduce domestic violence

by H. C. Miller

HomeFront is reducing domestic violence in Calgary. Through a co-ordinated community response of law enforcement, criminal justice, and social service agencies, HomeFront provides therapy for offenders when brought into domestic violence treatment by the criminal justice system. And it seems to be working.

Kevin McNichol is trainer and communications officer at the downtown office. Along with a small staff of six, HomeFront tries to surround the accused and victims with safety nets by linking different parties, such as child welfare, housing, hospitals, or police and probation services, he explains. The caseworkers contact victims directly when there's been a criminal charge laid and follow them through the court process. "We recommend further possible sources of assistance, such as legal aid, restraining order program, and counselling services," he explains.

"We generally address whatever issues they have and they seem to appreciate our assistance. We are gathering pre- and post-assessment information to determine our effectiveness in the three years we've been in existence, but we've been told by many of our clients that we were a great help," he says. Staff keep in touch with clients for some time after the initial contact and this continuity is vital to the successful outcome of the situation, he believes.

Many of Calgary's services existed before HomeFront started, but they didn't always co-ordinate their services, he says. "For example, there was the victim assistance unit in the Calgary Police Service and the Calgary Legal Guidance that support the victims and the treatment agencies as well as a partner support program through the probation offices, but they weren't linked together. They each had valuable services and information but the other agencies weren't always aware of it."

Most of the partners in relationships where domestic violence situations have occurred do eventually get back together. "There's a lot of time and energy

expended during the separation process, and an even longer time needed to get them back together. Hopefully the stresses that caused the relationship to be troubled can be resolved and the behaviours won't be repeated," he says. There is a great deal of pressure on women to return, whether the offending partner has been helped or not, and these usually include financial fears, childcare, housing, and personal safety issues. "We work with both the victim and the offender to try and ensure all these concerns are met and until they are, we offer safe, affordable housing for the women and children," he says.

A Domestic Violence Court was established in May of 2000 and over 4000 accused have appeared, with over 80 percent receiving domestic violence counselling. "From our court, most of them are getting into a treatment program where they will learn appropriate behaviours for dealing with life situations. Even if they never return to their current situation, the chances of a successful future relationship are greatly enhanced," he says. Offenders were usually victims of violence in their own childhood homes and welcome the chance to learn a new way of life.

Clients are from all walks of life and heritage backgrounds, and Aboriginal clients are put in touch with healing circles and other culturally appropriate helping agencies. "One of our services is a program based on other successful Aboriginal men's treatment facilities from across North America," explains McNichol. "We welcome the opportunity to partner with other Aboriginal groups in the city as well, such as the Native Women's Shelter and some of the other treatment groups in the city where culture is part of the mandate."

The court has also reduced the average process time from arrest to resolution to 52 days, down from the 120 days in a regular court. "We've reduced this figure by recognising that there is a time frame where the offender experiences remorse and regret following the incident. If we can get them into treatment and counselling during this time, the offender is more likely to follow through with the treatment," he says. Guys who complete the program are 80 percent less likely to re-offend, so we realise the early intervention is effective, he adds.

HomeFront operates under the funding umbrella of



the city and federal governments, and the community sponsorship of the program is also strong. "We have a good base of corporate and individual contributions to our organisation. There are a lot of caring people in Calgary," he says.

Recently HomeFront hosted its second annual Jerry P. Selinger Awards, which recognise the contribution of front line workers in all areas of the city's social service and justice agencies. Jerry Selinger died some time ago from a rare pulmonary disease but he was a chief crown prosecutor in Calgary and one of the original board members who established HomeFront. "These are people from all over the community who have direct contact with offenders and their families, and it honours everyone including case workers, judges, and shelter or treatment centre staffs," he says. The award recipients are nominated by their peers and an independent judging panel selects those to be awarded bursaries in recognition of their dedication. Sponsors are honoured at the same time for their monetary contributions.

HomeFront is getting attention from across the country as the successes pile up and begin to get noticed. "Hopefully as we get more factual evidence of our effectiveness through evaluations, we can extend our work into other communities," he says. "The combination of legal sanctions and treatment to break the cycle of abuse makes our project unique in Canada and we want to put it to work wherever it's needed."

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Self help for abused women

by Mert Shapka

For twenty-eight years I was abused and at last I said to myself, "If it ain't fun, don't do it!"

If you've come to the point where you know this is no fun, congratulations! You now know that you don't want to do it any more or have it done to you. For 28 years I had an abusive husband who would slap, kick, punch, bite me, throw things, scream, threaten and frighten me. He even split open my ear drum with a blow to my head.

I finally decided not to take any more when I had rejection added to the heap of other insults. Rejection was no fun! You guessed it, he took holidays with other women. However, after being rejected, I saw that the fear of rejection was far worse than rejection itself. I went to work on the fear part of asking, "Who Am I?" then answering it for myself. I made a long list of answers and summarized it by saying, "I'm me and I'm OK." That's self esteem. Then I thought, "Rejection is only part of the human experience. I don't need to take it personally. I can recover from it."

Recovery from fear for me was to take these steps:

1. Say to yourself, "I got into this, so I can also get out of it. I am alive. I can survive. If there's a problem, I caused it". Now, I could be in control, since I was at the cause of the problem. How did I figure that one out? Well, I remembered my mother telling me that you don't marry a man to change him. In fact, the one person I could change was me! So I did change. You can too.

2. File for divorce. Hire a lawyer, whether you use legal aid, or charge the costs to him, or pay the lawyer yourself.

3. Call the police before, during and after an assault. Write down events and times. Go to your doctor and get medical reports to use later. Have the police confiscate all guns. Change the locks on your doors.

4. Use the law. Assault is a crime and it is against the law. File charges against him or have the police do so.

5. Talk about the assaults. Tell your friends, relatives, boss, doctor, counsellor - everyone you can think of. When you gather support you are in a better position to help yourself. Ask friends for letters on your behalf to be used in court.

6. Know your enemy. Know his habits, his weaknesses and his strengths. That way, you can be in a better position to counter his moves and so protect yourself.

7. Know your own strengths. Know your rights. Give yourself credit for being a capable, intelligent person. Write out plans for yourself.

8. Expect downers. If you get depressed, just say to yourself "This too shall pass". A good way to get over the downers is to phone a friend. Another good way is to write out plans for your future the way you want it. Make plans for one year, five years, ten years down the road. Plan to have your own money, your own job, your own friends, your own car. It's been said that depression is anger turned inside. You can get over your anger by going into action for yourself.

9. Pay attention to these don'ts: don't go into denial - don't refuse to admit to yourself that you have been abused; don't make excuses for him; don't let anybody tell you that it's a shame for the family - the shame is all his; don't give him any more power over you; don't look back. Keep going ahead with your plans.

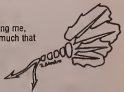
10. If you still think you can't do it, then fake it! I got amazing results by simply faking it.



CHRISTOPHER, HARVEY, CHATRAUD 2000 GUIDANCE, THE VANISHING ONES ©

VIOLENCE: What I know when I am being beaten

I know that after the first two punches or kicks, I don't feel them anymore,
I know that my anger rises and I think only of escape,
I know that I wonder how long it will go on this time,
I know that I cannot stop the rage and violence being pounded into me,
I know that I will use whatever I can to defend myself short of killing you,
I know that this is not love, I know that I do not deserve this, therefore I am further angered and full of sorrow,
I know that I want to kill you for the pain you have chosen to inflict on me,
I know that the only feelings I have are anger and pain,
I know that it is your own pain that makes you do this,
I know there is no excuse for your abuse of me,
I know that you made a choice not to walk away,
I know you will not let me escape,
I know that you will tell me it is my fault that you beat me,
I know that tomorrow the bruises and welts will show,
I know that you will tell me to cover the bruises so that you do not have to look at what you have done to me.
I know that the physical and emotional pain will start tomorrow,
I know that the tears will come on their own and I will not be able to stop them,
I know that I will not be able to talk to anyone about this,
I know that if I try to discuss it, nobody will listen, they do not want to know it is happening,
I know that when I have talked about it I have been asked what I did to deserve it,
I know that tomorrow your sorrow will be sincere,
I know that the sincerity will be short lived and one day soon it will disappear,
I know that you will continue to bully and threaten me even when you are not beating me,
I know that before you enter a room in a rage that my knees will start to shake so much that I am powerless to move.
I know that nobody has the right to make me feel this way,
I know that my feelings grow numb and that I can no longer see you as a human,
I know that one day soon you will kill me,
I know that I must leave now,
This is what I know when I am being beaten



- Mary A. K., October, 1993

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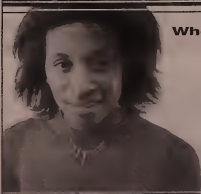
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Residential school abuse charges flood the country

by John Copley

In 1999 Ottawa apologized for the role it played in the development and approval of the Indian residential schools. They combined the apology with a \$350 million fund to help compensate the victims.

Last year the federal government created a new entity designed to help resolve the tens of thousands of allegations of sexual, physical, mental and emotional abuse that Aboriginal people, primarily young children, suffered when they or members of their immediate families were sent to one of the many Indian residential schools that once dotted the nation. The Ottawa-based Office of Indian Residential Schools Resolution of Canada operates on an annual budget of \$56 million. Given the same status as that of a government department, the office employs about six dozen workers and has access to the services of more than 75 lawyers. Federal officials in Ottawa have said that they expect to pay out more than \$1 billion to settle abuse claims and pay legal fees.

They may need more than that. At the end of last month a national class action suit, initiated by the Assembly of First Nations, was filed against the federal government by lawyers seeking more than \$12 billion to compensate the 91,000 victims of the residential school system, not only those who attended the schools, but for their family members as well. When that figure is added to the 4,000 victims who have already filed in Alberta and another 3,000 who've done the same in Saskatchewan, the total creeps ominously close to the 100,000 mark.

The British Columbia-based, Indian Residential School Survivors Society, an organization that advocates on behalf of former students who were abused

says they favour the class action approach, just as long as a solid core of principals are in place.

"Justice, fair compensation, timeliness, healing, reconciliation and the protection of the rights of residential school survivors, their families and communities," the Society's Executive Director, Chief Robert Joseph, said recently of the principles that, "must drive any strategy for the resolution of residential school" claims.

"We welcome, and strongly support any process that creates a broader response to a wider group of survivors than had previously been available. We have heard from many survivors who may benefit from this additional approach to addressing their needs, and it may provide them with a new way to have their voices heard," added Chief Joseph.

Like the government, some church groups have issued an apology and proclaimed their intentions to help in the healing process. But unlike government, they expect someone else to shoulder the financial burden of their undoing. The tactic of hiring and paying lawyers to appeal almost every decision that comes down against them in the courts indicates that church apologies, for the most part, are nothing more than press releases to appease a concerned public. Various church groups have implored the federal government to foot the financial bill, because if the churches are held accountable for their share of the burden they helped to create for the Indigenous peoples of Canada, they could possibly go broke.

The Anglican Church of Canada won a major battle in a Calgary court last month when Justice Terrence McMahon dismissed any chance of lawsuits against the church in Alberta from over 500 claimants who attended the seven Anglican schools in the province during their years of operation. He ruled that the church's Missionary Society could be named in lawsuits, not the general synod. He also ruled that Natives would be able to file suit against the Anglican dioceses of Calgary and Athabasca, if they attended those schools either before 1923 or after 1969.

"There is no evidence of direct involvement in the



CHRISTOPHER HARVEY CHAMBAUD 2000

ment will take its toll.

"The Government of Canada," he said, "is going to end up paying 100 percent of the judgments, and be left to collect it from the remaining Anglican entity."

A good investigative lawyer might have a chance at appealing this decision if he or she digs a little deeper into what could be a misinterpretation of the clause, "no direct evidence of involvement."

The General Secretary of the Anglican Church, Ven. James Boyles, told media that the "church would like to find a way in which the Anglican bodies involved can make a legitimate contribution to settlements and continue its work in healing and reconciliation with Aboriginal communities."

Of Justice McMahon's decision, Boyles replied: "The churches have limited finances to begin with, so it really doesn't make a great deal of difference."

It would make a huge difference, however, if the judge had ruled the church responsible and ordered it to sell its properties so they could pay their bills.

Gerry Kelly, a spokesperson with the Canadian Conference of Catholic Bishops, said McMahon's decision "sends a very clear message to the federal government. These (mission societies) are not just corporate veils; they are distinctly different corporate entities."

When allegations of sexual abuse within the Catholic Church surfaced across America last year, the free world's largest church gathered their bishops and their cardinals and met to come up with a plan of action. Strong initial statements by the church, however, about how they would handle cases of sex abuse and pedophilia involving clergy have since been watered down. No official statements followed the most recent meeting of Roman Catholic bishops in the U.S.A., a sign that they have not yet found a concrete solution.

The residential school system, endorsed by government and administered primarily by the Catholic, Anglican and United Churches, was finally put to rest in 1984, when the last of the lengthy list of facilities closed its doors and ended a century-old history filled with turmoil, distress, hate, religious fervour and abuse.

schools by the General Synod (of the Anglican Church) at any time," wrote Judge McMahon in his findings, adding that it was the society and not the church that signed the government contracts to run schools in Alberta and the Northwest Territories.

Vaughan Marshall, the lawyer who represents residential school survivors who attended Alberta's Anglican-run facilities, says the judg-

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Healing Circle

Healing Circle brings closure to family of Wilson Nepoose

by Ennis Morris

A healing circle apology, the first ever offered by the RCMP for their part in the wrongful murder conviction of Wilson Nepoose in 1986, was met with both tears of sorrow and words of joy when the two-day event took place in Hobbema, Alberta, this month. The healing circle, part of a negotiated out-of-court settlement reached earlier this summer, brings an end to nearly 16 years of frustration and bitterness for the family of Wilson Nepoose, whose fabrication-filled conviction for the murder of Marie Rose Desjarlais caused him to spend five years in prison and eventually contributed to his death in 1998.

"I'm thankful for today," said Wilson's brother, Lester Nepoose, who with his wife Debbie, continued a \$3.4 million civil law suit filed by Wilson Nepoose in 1993 against the RCMP, the Crown who prosecuted the case and both the federal and provincial governments. "I'm thankful for this apology; now we can begin to heal."

The Nepoose's said that because they'd agreed to a non-disclosure settlement they couldn't talk about how much they were actually paid as a part of the out-of-court settlement, adding that they did get enough to cover nearly ten years of legal fees.

"What we spent out of the whole thing, we more or less got back," said Lester Nepoose.

Eleven years ago, five after Wilson Nepoose was sent to jail, new evidence surfaced and Delma Bull, the prosecution's key witness in the case, took the stand in the resulting inquiry and told the court that she'd lied at the original trial. Bull told the court that she'd been strong-armed and pressured by police to lie on the stand; she accused them of threatening to take her children away. The weight of her statement and the introduction of new evidence, combined with the fact that several of the eight RCMP officers involved in the case lied under oath on the witness stand, were enough for the appeal court to order a new trial. It never took place; the charge was stayed and Nepoose was set free.

On January 4, 1998, more than a decade after his conviction and seven years after his release from jail, Wilson Nepoose was reported missing. The skeletal remains of his body, found several months later, lay less than 500 metres from the home of his sister.

At the recent healing circle, RCMP Staff Sgt. Ray Munro, apologized on behalf of Canada's national



police force. Calling the Wilson Nepoose case "a catalyst for change," Munro said that "out of something negative, something positive did happen."

"We're all human," said Staff Sgt. Munro, during his apology. "We all make mistakes, and mistakes were made."

Debbie Nepoose said that all eight of the officers

who worked on the Nepoose/Desjarlais case were invited to participate in the healing circle, but none of them showed up.

"Had they been here," she said, "I think the RCMP gesture would have been so much more real."

Only one of those officers, the case's lead investigator, Corporal Donald Zazulak, remains on the RCMP payroll today. He was convicted of perjury for lying to a committee holding a special hearing into Nepoose's murder conviction in 1994. Zazulak's conviction was later upheld by the Supreme Court of Canada.

Though his case helped to bring focus on Canada's deficient legal-aid system and brought to the forefront what Aboriginal people have known for years, that racism is rampant throughout the country's law enforcement agencies and correctional institutions, it did nothing to help Wilson Nepoose survive his ordeal. Depressed and struggling to manage his life, Wilson was burdened even further, said his brother, by the civil suit he was preparing against those he

blamed for his false imprisonment.

The RCMP, in an effort to shoulder their part of the blame in the botched case against Nepoose, did the honourable thing by attending the sentencing circle and by offering their apology. There can be no honour for those who were invited to do likewise, but did not.

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Journeys from within

An Aboriginal perspective of living with HIV

by Ken Ward

Tansi People

I have spent 14 years working in the field of HIV/AIDS in the Aboriginal community in Canada. Also, living with HIV has certainly given me a lot to think about.

My thoughts tend to drift to the strides made in our efforts in education, support and advocacy issues. Also to those who have contributed in the past in moose country. Some of the old timers or pioneers have since left to the spirit land. God bless their souls and I hope we remember them well.

Times have changed the issues related to HIV/AIDS that affect our communities such as harm reduction, addictions, teens at risk and of course the never ending story of politics and HIV. As one of the pioneers who has witnessed the changes from a grassroots perspective of the direction of this virus I have been compelled to dig deeper in tracking movements of the efforts and the transiency of the virus.

Question? Who do you feel would be the next vulnerable group that may indi-

cate a growth on new diagnoses of HIV? Something to chew on when you are eating fry bread. Better yet let me know what you think. AIDS awareness week is near and one thing I have heard at times is why only that week. Alcohol and drug abuse, HIV/AIDS and other issues seem to be left for those times.

We need to be promoting these issues continually throughout the year. However, funding is limiting our efforts. \$1,900.00 for one workshop a year just doesn't cut it.

The momentum seems to drop after that session. More funding needs to be allocated in order to provide follow-ups.

Again I am echoing some sentiments of voices in my travels. Lastly,

when a selection committee is established to be provincially or federally, how do they know that as an agency we have fulfilled a task at hand and applied for future funding support to provide continuity. Health Canada has recently demonstrated poor communication in the developments of proposal response. Does the selection committee really see our work being accomplished? Or are there personal agendas included? I can't answer this however I was taught by an Elder "make do with what you can... it will always come back to them. They will have to be accountable to it. Never give up hope."

Oh yes I will be introducing to you in the New Year a monthly contest for the readers. I will be recruiting donations from local businesses as prizes once a month. There will be quizzes on HIV/AIDS. If you answer them correctly you will be entered for a prize. My experts of advisors will be a team of health specialists and educators. So as the information will be appropriate and relevant. You could win a pair of muk

luks or a box of neckbores... cha.

I would like to ask you as well, what would you like to read in future columns? Personal trials living with HIV? Facts and information? Write to Box 358, Enoch Band, Alberta T7X 3Y3.

With prayers of hope for you and your family.

Enoch casino

continued from page 2

cation deadline was October 22. According to Alberta Gaming and Liquor Commission spokesperson, Jody Korchiński, only one new casino licence will be available for Edmonton, although surrounding communities can also apply. So far little has been mentioned in the media, if anything, about who these bidders are. If they've already approached the city, no one is talking about it.

On July 24 this year, Mayor Smith said he'd have to see where the successful applicant wanted to build a casino before he'd decide on whether or not to endorse what would be the city's sixth casino facility.

On that same day Stephen Mandel said: "Whoever comes forward, the casino is going to have to be in an acceptable area to neighbours. This one I think we will have a certain degree and reasonable amount of input."

When the province announced the lifting of the casino moratorium at the end of February this year there was a great deal of excitement and expectation reverberating around the province as prospective casino operators and developers lined up to submit their applications for one of the few licences that will eventually be awarded.

During the past several years the Enoch Cree First Nation has expressed its determination to resolve financial stress, improve community resources, enhance economic opportunity and work in friendship and partnership with its neighbours.

Earlier this year, Enoch Cree Nation Economic Development Officer, Robert Morin, said the band "wants to be good neighbours" and "wants to work with the communities." He and other band administrators also made it clear that they were willing to forego the cost, despite the fact that those costs - for sewer, water and roads - could amount to more than \$10 million. Though he did not elaborate, Morin also told city councillors the Enoch Cree Nation plans to replace its current oil and gas revenues with new projects it plans to build on reserve lands.

Perhaps this earlier statement by Morin went unnoticed by Mayor Smith, who's already expressed his biggest concerns: "Who's responsible? Who's going to pay?"

Gross gambling revenue in the province has grown from less than \$600 million in 1995-96, when casinos first opened on a large scale, to more than a billion dollars for the last fiscal year. The breakdown shows that VLTs alone are bringing in nearly \$600 million. Slot machines earned nearly \$200 million and lottery terminal tickets brought in another \$170 million.

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Remember, December 1 is Aboriginal AIDS Awareness Day in Canada

Focus on Diabetes

November is Diabetes Month

November is Diabetes Month, highlighting a chronic disease that has no cure. Diabetes is a leading cause of death by disease in Canada (Canadian Diabetes Association, 2002). Risk factors for developing diabetes include the following:

- being age 45 and over;
- being overweight;
- having a parent, brother or sister with diabetes;
- having given birth to a baby that weighed over 4 kg (9 lbs) at birth, or have had gestational diabetes (diabetes during pregnancy);
- having high cholesterol or other fats in the blood;
- having higher-than-normal blood glucose levels;
- having high blood pressure or heart disease; and,
- being a member of a high-risk group (Aboriginal peoples, Hispanic, Asian or African descent).

Why is diabetes a concern for Aboriginal peoples, and women in particular? Until the 1940s, diabetes was virtually unknown in Canada's Aboriginal communities. However, in the last decades, it has reached epidemic proportions. The prevalence of diabetes among First Nations is now at least three times the national average, and rates appear to be higher on reserve than off.

women in particular are believed to be prone to diabetes.

Approximately two-thirds of the First Nations people diagnosed with diabetes are women. This means that Aboriginal women are contracting the disease at a rate roughly twice that of Aboriginal men. This gender difference is not observed in the wider Canadian population, where diabetes strikes men more often than women. First Nations women have over 5 times the rate of diabetes compared to women in the general population. Not only is there a higher rate of type 2 diabetes in First Nations women of most age categories, many of these women were also diagnosed with gestational diabetes mellitus (GDM). While there has been little research conduct-

ed on diabetes rates in Inuit and Métis populations, recent studies indicate that these populations are beginning to show signs of risk factors and more cases of diabetes.

There are many theories about why diabetes has become an epidemic in First Nations populations. Colonization ensured that the Europeans displaced many, if not most, Aboriginal peoples. First Nations people were forced into a sedentary western lifestyle, with diets high in fat, sugar, and processed foods. Combined with the effects of displacement, colonization continues to force many Aboriginal people into a subsistence standard of living and a dependence on the state.

Women who live in poverty have limited funds to provide the necessities of life. In some remote reserves, the availability and affordability of healthy food choices are severely limited. Many families live with what is commonly referred to as the "macaroni diet," a highfat, low nutrient diet. There are also unique considerations in providing the education, care and support necessary to

enable research and to prevent diabetes in First Nations communities. Health care services, including diabetes education and early screening, may be unavailable or inconsistent. Other factors include the higher percentage of chronic drug and alcohol abuse within Aboriginal

communities, and increasing numbers of people relocating to urban

centres leading to family disruption or breakdown, and placing high levels of stress on women in particular.

The toll of unmanaged diabetes in Aboriginal populations can be devastating. Having diabetes means a woman is at an increased risk of heart disease, high blood pressure, stroke, more lower limb amputations, kidney disease and dialysis, and eye disease.

Chinook Health Region targets diabetes

The Chinook Health Region, Aboriginal Health Program has been working on a multitude of issues surrounding diabetes in First Nation Communities by: (1) planning programs and working on strategies to prevent diabetes; (2) increasing awareness of diabetes and complications; (3) assisting individuals with diabetes management, emphasizing the spiritual, cultural, physical and emotional aspects of health.

The Aboriginal Diabetes Prevention & Management Program is located in Lethbridge since 1997. Phone (403) 382-6675. The Napi Cross-Cultural Diabetes & Lipids Education Program is situated in the Napi Friendship Center located in Pincher Creek since 2000. Phone (403) 627-4224. The Kainai Diabetes & Lipids Education Program on the Blood Reserve is located in Standoff since 2001. Phone (403) 737-2040.

The Chinook Health Region has made unique partnerships with the Blood Tribe Dept. of Health and the Napi Friendship Center to bring a variety of educational programs to meet the needs of Aboriginal/Non-Aboriginal people with diabetes/dyslipidemia, their families, health care professionals and the community. The programs are staffed by Registered Nurses, Registered Dietitians, Community Health Representatives and partners with a Community Nutritionist and Population Health Promotion Facilitators.

The Southern Alberta Aboriginal Diabetes Coalition is a multi-disciplinary, multi-sectoral committee that meets to network, share information and updated resources. It is comprised of representatives from the Blood Reserve, Piikani Nation and the Chinook Health Region.

In Recognition of National Diabetes Awareness Month, November 2002

from
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Management and Staff.

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Friendship centre association to host 'think outside the box conference'

by John Copley

On February 19-21, 2003, the Alberta Native Friendship Centre Association (ANFCA) will host its fifth Bi-Annual Funding and Information Conference, an event initiated a decade ago to ensure that the organization's continued progress and strong growth stays in tune with its mandate and overall objectives. The upcoming event, which promises to be bigger, better and more informative than ever, is being sponsored by Aboriginal Affairs and Northern Development and the Harry B. Cohen Foundation of Calgary. The conference will take place at the Fantasyland Hotel, located in West Edmonton Mall.

"The theme of this year's conference, *Think Outside the Box*, falls right in line with the organization's goals," explained Executive Assistant, Kristie Gross, coordinator of the 2003 event. "*Think Outside the Box* reflects an approach that will reach beyond traditional funding strategies to successfully develop, enhance and deliver projects and services. Participants will be encouraged to seek out innovative ways to address their diverse and dynamic needs."

The conference, she added, has been designed to ensure that programs have added flexibility, and par-

ticipants an abundant range of interesting and informative topic areas from which to choose. Divided into a dozen different topic sessions, the three-day conference, which will also host a half dozen workshops and a mini trade show, is expected to draw a wide range of participants from across the province.

"The turn-out for these bi-annual events is always good," said Gross. "This time around we expect to see up to 200 participants. This conference will be one to remember, but even more important, one that every participant will learn from. As in the past, this conference is once again filled with an impressive list of presenters who will provide vital knowledge for everyone interested in gaining up-to-date information and insight into current funding and resource practices and availability."

Health, economic development/environment, youth, education and training, community development, art and culture, justice, corporate funding, recreation and sport, foundation funding and social issues are some of the key subject areas the *Think Outside the Box* conference will focus on.

"Alberta Aboriginal Affairs Minister, Pearl

Calahassan will open the conference and participate in the Opening Ceremonies at 9:00 a.m. on Thursday, February 19," said Gross. "Following her keynote speech, participants will break off into different groups, where they will be treated to an informative array of guest presenters who will contribute their knowledge and offer suggestions and ideas."

More than fifty guest speakers from the provincial and federal governments, industry, foundations, corporations and the private sector will offer their information and expertise to what organizers hope will be a full-house of conference participants.

"Our list of outstanding presenters," said coordinator Kristie Gross, "will be representing organizations that include the Wild Rose Foundation, Volunteer Alberta, Westrand Consulting Group, Alberta Health and Wellness, Human Resources and Employment, Status of Women Canada, Health Canada, the Alberta Sports, Recreation, Parks and Wildlife Foundation, the Metis Nation of Alberta, the Urban Multipurpose Aboriginal Youth Centre Initiative, the Business Link Service Centre, Alberta Ecotrust Foundation, Alberta Historical Resources Foundation, Alberta Community Development, Public Works and Government Services Canada."

Each of the twelve topic sessions will run for a total of ninety minutes in length. The workshops, which have been designed to allow participants the opportunity to enhance both skills and knowledge, will run seventy-five minutes in duration.

"Participants attending these sessions," assured Gross, "will leave the conference with valuable information on funding sources, support services, and the best ways and means of delivering both products and services to their communities."

An example of the conference itinerary begins on opening day. Participants will have the opportunity to take part in three different daily sessions (two on day 3), each of which has a choice of topic. Session 1 gets underway at 10:30 a.m. and continues until noon. Fantasyland's Bordeaux Room will host Justice, the Beaujola Room, Health.

"Two lunches and nutritional (daily) snacks will be provided for all registered participants," said Gross. "The lunch break will run from noon to one on the first two days of the conference; our closing ceremonies should wind up just before lunch on Friday, February 21."

The February 19 afternoon sessions include choices between Sport and Recreation and Elders and Seniors, to be held in the Bordeaux and Beaujola Rooms respectively, at 1:00 p.m. sharp. At 3:00 p.m. participants can choose from Social Issues or Youth. A similar format, again with an abundant selection of topics to choose from, is scheduled for Day 2 and 3.

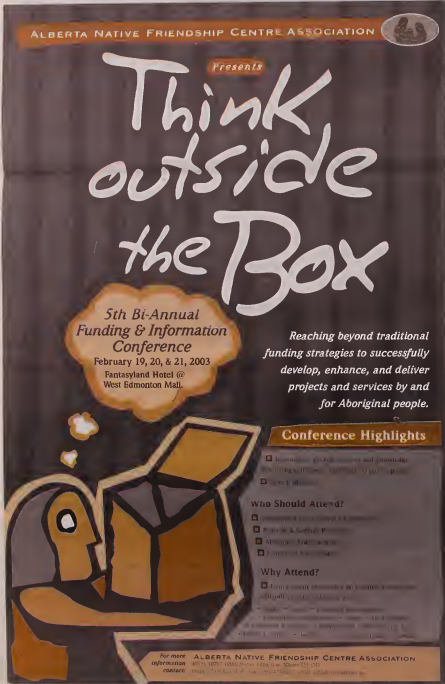
The Alberta Native Friendship Centre Association is an Edmonton-based organization, which provides an array of umbrella services to the province's eighteen Friendship Centres. Committed to improving the quality of life for Aboriginal people in both urban and rural environments by supporting self-determined activities which encourage the development of human and community resources and the improvement of socio-economic and physical conditions, ANFCA also strives to promote better understanding and improved relations between Aboriginal and non-Aboriginal businesses, organizations and individuals.

"This conference, like those in the past," explained Gross, "will offer participants an outstanding opportunity to network with others, to create interactive working relationships and partnerships and to learn first hand from experts and professionals who specialize in the development, enhancement and delivery of services and products."

Native Friendship Centres from across the province will also be attending the conference, as will representatives from Alberta's eight Metis Settlements, various First Nations organizations, Aboriginal non-profit agencies and organizations and other interested individuals.

The *Think Outside the Box* conference fee is \$275 per person, but participants registering before December 31, 2002 will save \$25. Walk-in registration will not be accepted because of space limitations. The deadline for registration is January 31, 2003.

To register or to obtain more information about the conference, contact Conference Coordinator, Kristie Gross at (780) 423-3138 or by sending a fax to (780) 425-6277. Email inquiries are also welcome at anfca4@telusplanet.net.



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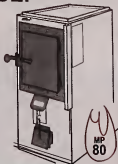
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Aboriginal Education

New school facilities opened at Peguis First Nation

Peguis First Nation recently celebrated the grand opening of the Peguis Central School with a ribbon-cutting ceremony. The Government of Canada expressed its commitment to education by contributing significantly to the construction of the community's new \$33.8 million school facility.

"The construction of this school is truly a testament to the fortitude, strength and courage of the people of Peguis," said Chief Louis Stevenson. "The youth of Peguis will now have new leading edge technology that will help them create meaningful careers for secure futures, and will allow them the opportunity to play a role in the global economy. We have achieved a facility that functionally incorporates the newest educational and technological resources into a strong and meaningful link with our heritage, people and especially our youth. The spirit and intent of the Treaties are embodied in the construction of the school, which reaffirms our continuing treaty right to education."

"The Peguis First Nation should be extremely proud of these new facilities," said Robert Nault, Minister of Indian Affairs and Northern Development. "The new school will give students increased access to greater educational and career opportunities."

Indian and Northern Affairs Canada provided \$33,072,600, with an additional \$702,700 being provided by the First Nation. In addition to the construction of the actual building, an upgrade was done to the Harwell Access Road.

The design process for the project involved a great deal of community input from Elders, parents, teachers, students and the school board. Throughout the

project, efforts were made to maximize community involvement. As much as possible, the contracting of construction activities and employment opportunities were kept within the community. This resulted in a number of contracts being awarded to local First Nation businesses.

The new school has four kindergarten classrooms, 40 regular classrooms, three multi-purpose rooms, a home economics room, an industrial arts area, four science rooms, a library, a resource centre, a gymnasium, a health room, an administrative room and a staff lounge. The facility has been designed to accommodate 1,158 students from kindergarten to grade 12.

Peguis First Nation is located 170 kilometres north of Winnipeg in the Interlake area. It is the largest First Nation community in Manitoba, with an on-reserve population of approximately 3,065 residents. It has a total membership of 7,300 people.



AUPE protests

continued from page 3

LaFlamme says just the thought of the Peace River Correctional Centre closing its doors is enough to cause worry among the staff. He said that many employees have decided to wait before buying a new car or a new house.

"We've had several members employed at the jail cancel their plans; we are all on pins and needles," said LaFlamme.

When news about possible recommendations to close the jail was leaked to media, it was suggested that the Peace River facility is under-utilized, something that LaFlamme says isn't true.

"The jail was built to hold 200 inmates," he said. "We currently have about 189; the average year-round inmate population is between 175-180. A few years ago we did do some double-bunking to meet high demands, but two-to-cell is not a common practice." The September news report claimed the maximum occupancy of the jail to be 304; a figure that LaFlamme says is inflated. When the inmate count exceeds 200, he said, "it's because of higher than usual incarceration rates, not because we have lots of extra room."

In a letter to Alberta Solicitor General Heather Forsyth, Peace River

Mayor Lorne Mann, said he was appalled when he heard the news about the possible closure. He said that "it is ludicrous to suggest that inmates incarcerated at this facility could or should be relocated to another northern facility, as there simply are no other northern facilities. A large percentage of the inmates at PRCI are of Aboriginal descent and from First Nation and Metis Native communities in northern Alberta. Family support is a very necessary ingredient in the rehabilitation of offenders (and) that support would be missing if the correctional facility is removed from Peace River since traveling great distances is often difficult or next to impossible depending on weather, roads and the financial capacity of families."

"In a province that promotes itself as socially conscious," added Mayor Mann, "placing a further burden on our Aboriginal citizens should not even be considered, and certainly not acted upon. Their entire culture is based on extended family relationships. Removing the ability for families to interact on a regular basis with those members, who are serving time, would further erode their social framework consequently having a negative impact on their communities. These communities are still dealing with the effects of residential schools; they deserve and need the understanding and support of the provincial government."

Mann reiterated comments made by both AUPE President Dan MacLennan and Alberta Aboriginal Affairs Minister Pearl Calahassen when he said, "Closing PRCI will mean the loss of approximately 200 direct jobs to our region. With spin-off losses we can easily expect a further 600 people to become unemployed! We wish to make it abundantly clear to you and your government colleagues that our region cannot withstand this type of economic downturn."

If citizens in northern Alberta are as concerned about the possibility of the jail closing as the mayor and corrections are, they can call or write their MLA. For more information about the possible closure or to learn how your efforts can play a role in helping to see that the facility stays open, contact Alberta Union of Provincial Employees' Communications Director, David Climenhaga at (780) 930-3311.

LAW & SOCIETY

York University, Faculty of Arts, Division of Social Science invites applications for a tenure-stream appointment in Law & Society at the assistant professor level commencing July 1, 2003. The Division is a department within the Faculty of Arts, mandated to provide undergraduate general education, as well as housing numerous specialized interdisciplinary programs including the Law & Society Program. The Law & Society Program is one of the most established and largest undergraduate programs of its kind in Canada. Further details about the program can be found on its website <http://www.arts.yorku.socsci/programs/lands.html>.

The successful candidate will hold a Ph.D. or equivalent, and will show promise of excellence in research and publication in the interdisciplinary field of law and society. Areas of specialization are open. The program is, however, especially interested in candidates with a specialization in at least one of the following areas of socio-legal research: aboriginal issues, disability, legal history, or socio-legal theory. He or she must demonstrate a strong commitment to undergraduate teaching within an interdisciplinary context. In addition to upper-level courses in his or her area of specialization, the candidate should be prepared to teach one of the program's introductory courses. The successful candidate will show potential to be appointed to the Faculty of Graduate Studies.

Candidates are asked to submit a curriculum vitae, a statement of research and teaching interests, and samples of publication, and to have three referees send letters of reference directly to:

Mary-Louise Craven, Chair
Division of Social Science
5756 Ross Building
York University
4700 Keele Street
Toronto, Ontario M3J 1P3
Phone: (416) 736-2100x77812 Fax: (416) 736-5754
email: mlc@yorku.ca

Deadline: February 1, 2003

York University has an Affirmative Action Program with respect to its faculty and library appointments. The designated groups are: women, racial/visible minorities, persons with disabilities and aboriginal peoples. Persons in these groups must self-identify in order to participate in the Affirmative Action Program. The Division of Social Science welcomes applications from persons in these groups. The Affirmative Action Program can be found on York's website at www.yorku.ca/cad/job/ or a copy can be obtained by calling the affirmative action office at 416-736-5713. All qualified candidates are encouraged to apply; however, Canadian citizens and Permanent Residents will be given priority.

All positions at York are subject to budgetary approval. In accordance with Canadian immigration requirements, Canadian citizens and permanent residents will be considered first for this position; applications are invited from qualified individuals regardless of their immigration status in Canada.

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World class animation education right here at home

by H. C. Miller

A Saskatoon college is giving its students a chance to work in an exciting career which promises national and international opportunities.

The Saskatchewan Centre for Emerging Technologies is the only facility between Toronto and Vancouver where students can learn the fine art of animation. While its original mandate was to facilitate computer-based technology, the emphasis has grown towards classical animation so that the name is more accurately evolving to be the Saskatchewan College of Art and Design.

Don Royer is marketing communications director for the college and graduated from the Animation Institute of Los Angeles some years ago. He and several other staff members from similar backgrounds share their experience and knowledge with the students in the classroom. James Clow, formerly with Universal, Bob Bowen from Fox Animation and Steve Rabatich from Disney, whose credits include Toy Story, are just a few of the knowledgeable and experienced instructors on staff.

Many of the 80 students are of First Nations heritage. "We find that the Aboriginal community especially recognises the potential of animation in story telling," he says. "You can stylise your drawings and tell a great story and the young people are really excited by it." Aboriginal students have a special affinity to express themselves in art forms and they come up with some pretty creative concepts, he adds.

Presently the College is working with an independent First Nations writer and actor, Mark Dieter. "We're in the preliminary stages of putting together a project with Mark and we welcome other Aboriginal film makers or authors who have a story to tell," he adds.

Students begin with an art foundations program, which teaches them perspective, proportions, drawing and painting, as well as sculpture, colour theory, and some acting. "It gives them a good base for the second and third year of their programs," he explains. Students can choose from programs including comic book illustration, graphic design, architectural stone carving, and classical animation, which vary in length from one to three years.

"We have 28 students finishing up their studies with us who will graduate in the spring of 2003," he says. "This is our first graduating class and we plan on launching them into their careers with a fine display of their animated films and their art work over the course of their time with us." All students complete a film as part of their final course work and it showcases all that they have gained through their education at the college as well as helping them to land the job of their dreams. "They have learned to go from the original concept or idea to final production, putting the film together, doing voice-overs, adding music to it, and so on. The result is tangible proof of their many skills," he says, adding that



there are also other special effects which are part of the film. Students have also produced a portfolio of other work they have done in various formats. "The college knows exactly what

and more Canadian animators can find work in their own country. "It's a big business and it's good for the local economy, with over \$480 million being spent on animation last year in British Columbia alone," he says. This year it is estimated to be \$660 million. "We don't see any reason why we can't put Saskatoon on the map and draw in similar numbers."

Royer plans on travelling to other provinces in the new year to let the public know about the college and the career opportunities available in the industry. "There is a vast pool of talent out there, many of them practising their art in remote locations, who could be fulfilling their dreams by developing their creative talents at our college," he says.

More information can be obtained about careers in animation and the Saskatoon college by logging on to their website at scetch.net or by calling 1-306-242-8006.

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Virtual classroom to connect north to distant teachers

by Ennis Morris

A \$1.3 million program to link northern school children living in remote areas to teachers at distant locations is set to begin next spring. The initiative, sparked by the Fort Vermilion School District No. 52, located about 840 kilometres northeast of Edmonton, will connect six remote schools through the use of real-time, broadcast quality video. Canarie Inc., an entity partnered by the Canadian government and private industry to accelerate the development of the country's Internet, has committed to funding the project, which will collect a matching amount from Alberta Innovation and Science.

Because both the technical and administrative setup is time-consuming and complex, no firm date has been set when the system will be fully operational, but Fort Vermilion School Superintendent, Ken Dropko, says he hopes to see the project completed by the end of next March.

The new system will serve about six-dozen students at high schools that include the Meander River Dene Tah First Nation School and others in Rocky Lane, High Level, Rainbow Creek, La Crete and Fort Vermilion. Designed to operate through high speed fibre optic cable, the technology being installed into the system offers several hundred times more speed

and capability than the average urban home computer operating on a 56k modem.

Craig Montgomerie, an education professor with the University of Alberta is heading the project. He told media the end result will pay dividends for students and school administrators alike.

Montgomerie says qualified teachers are often difficult to attract into remote areas of the province and that the sophistication and usefulness of the new system will help save money by eliminating the need of their physical presence. For example, he offered, "the students can see on one monitor all of the other students on a split screen, and on a second monitor see the instructor. On a large presentation white board (large computer display) they'll be able to interact with the teacher." The teacher will literally be able to offer hands-on instructions to 60 students who will be scattered among six distant schools.

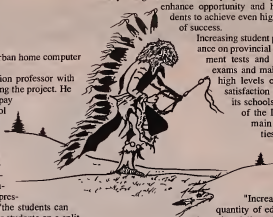
The Fort Vermilion School Division No. 52 is already meeting its goals and exceeding its expectations, which gives the new project an added amount of excitement. In his recent beginning-of-the-school-year communiqué to staff and students, Superintendent Dropko said he was thrilled by the increase in student enrolment and appreciative of the effort and skills of his teachers.

"Because of your work our school division has made some significant strides in serving our students," wrote Dropko. "Today we are serving 300 more students than we were a year ago, which is an amazing feat in itself. We have expanded our service to students through Outreach Programs with Learning Stores in High Level, Fort Vermilion and La Crete. Enrolment increased significantly at Rocky Lane School and in High Level and the Upper Hay River School has added programming for high school students through its satellite affiliation with the High Level Learning Store."

Jurisdiction goals set by the School Board for the Fort Vermilion School District No. 52 last year are already being met but the new project is expected to

enhance opportunity and help students to achieve even higher rates of success.

Increasing student performance on provincial achievement tests and diploma exams and maintaining high levels of parent satisfaction in all of its schools are two of the District's main priorities.



"Increasing the quantity of educational service delivered to students by increasing the percentage of students who choose to remain in school after they have completed grade 8 and increasing the percentage of parents who are satisfied that Fort Vermilion School Division No. 52 schools provide a safe and caring environment for children," are among the School Board's other goals.

"Results," concludes Fort Vermilion School District No. 52 documents, "are only part of the story; they are a tool to help us improve. Each school will examine their results in terms of the jurisdiction, the province and the cohort group to determine why the results are as they are. Together with parents, staff, students and the community, we need to celebrate our successes and work to improve our weaknesses."

The main weakness until now, has been the limited number of teachers available who specialize in the sciences because there are just not enough of them around or because they don't want to move into an isolated region.

The new 'virtual classroom' will change all that says Craig Montgomerie. "The learning suite," he assured, "will set up the perfect situation for face-to-face teaching."

Two of the 14 schools that fall under the jurisdiction of the Fort Vermilion School District No. 52 are Native schools, though many Metis and First Nations children do attend both public and separate schools throughout the region.

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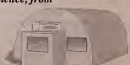
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Resource & Economic Development

BDC, Apeetogosan launch business development fund

The Business Development Bank of Canada (BDC) is pleased to announce the signing of a memorandum of understanding with Apeetogosan (Métis) Development Inc. (AMDI), an organization that helps Métis and Non-status Aboriginal people of Alberta access financing. The agreement calls for the establishment by BDC of a pilot Aboriginal Business Development Fund (ABDF) of \$250,000. This is the second pilot project for the ABDF announced by BDC.

The ABDF is a new and innovative lending product designed by BDC's Aboriginal Banking group, based on the Bank's strategy of creating a "circle of entrepreneurial success" to address some of the key barriers that potential Aboriginal entrepreneurs face when starting small businesses. This unique approach combines financing, management, training, and mentorship.

"In signing this agreement, BDC had two goals in mind. First, with more entrepreneurs choosing to start their own business in Aboriginal communities, we have identified a need for innovative business solutions. We want to be a catalyst and a partner for these entrepreneurs to succeed," says Michel Vennart, President and CEO of the Business Development Bank of Canada. "Second, this partnership with AMDI will not only benefit the communities they support but we think it will serve as a business model for other communities to follow."

The ABDF lending model will be delivered at the grassroots level and will involve amounts varying from \$5,000 to \$20,000. This approach was developed based on recommendations contained in the Royal Commission of Aboriginal Peoples Report for growth and success in building stronger aboriginal communi-

ties.

"Apeetogosan (Métis) Development Inc. is pleased to work with the Business Development Bank of Canada in providing micro-loans to the Aboriginal business community throughout the Province of Alberta," says George Vass, General Manager at AMDI. "We view this agreement as an opportunity to meet the financial needs of a market niche within the Aboriginal community that had not yet been properly served," he adds.

The agreement between Apeetogosan and BDC will provide an opportunity for the Métis and First Nation people to access loans for business proposals. The loans will be fully repayable with terms varying from two to three years depending upon the cash flow expectations of the applicants. All applicants will be required to complete a business plan and be prepared to attend information sessions on starting a business and workshops on marketing, office management and account control.

This is the second agreement signed between AMDI and BDC. The first memorandum of understanding was signed on February 26, 1997 and called for the BDC and AMDI to work together on a coordinated basis to better serve the access to capital needs of small and medium size aboriginal businesses in Alberta.

Apeetogosan (Métis) Development Inc. was incorporated in 1984 to deliver business loans to the Métis and Non-status Indian people of Alberta. Apeetogosan's funding was



provided under the Canadian Aboriginal Economic Development Strategy through an agreement with industry Canada. Additional funding for small business loans and advisory services was provided by the government of Alberta. Apeetogosan was initiated by the Métis Nation of Alberta Association (MNAA) and its shares are held in trust by the MNAA. The MNAA board appoints a Métis board of directors responsible for the operation of the corporation.

The Business Development Bank of Canada (BDC) is a financial institution wholly owned by the Government of Canada. BDC plays a leadership role in delivering financial, investment and consulting services to Canadian small businesses, with particular focus on the technology and export sectors of the economy.

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Oil Sands Discovery Centre opens newly renovated exhibition hall

Fort McMurray – The newly renovated Dr. Karl A. Clark Exhibit Hall at the Oil Sands Discovery Centre was officially opened by Community Development Minister Gene Zwozdesky on September 27.

The Oil Sands Discovery Centre tells the story of Alberta's unique oil sands resources and their importance to our economy in an informative and entertaining way," said Zwozdesky. "The upgrades to the exhibits include displays on the latest technology in the industry, as well as new interactive displays that will have a special appeal to children."

Joining the Minister at the opening were: Mary Clark Sheppard and Frances Rutan, daughters of the late Dr. Karl A. Clark who was a legendary oil sands scientist; Guy Boutillier, MLA for Fort McMurray and Minister of Municipal Affairs; and other special guests. A community open house was held the next day.

Project planning and fundraising for the exhibit's upgrades began in 1998. Construction began in January 2002 and is expected to be completed by year-end. Two million dollars in funds and gifts-in-kind, came from the Alberta government, and from corporate and private donors.

"I would like to thank the community for their generous support of this project," said Boutillier. "and I commend the Centre for remaining open to visitors during construction. The Centre is an important resource in our region and a valuable educational tool for schools."

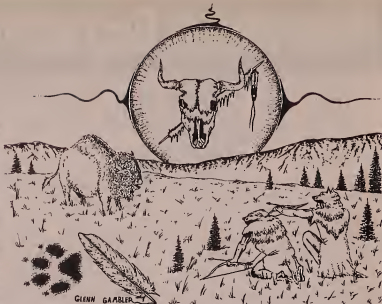
The Oil Sands Discovery Centre has received half a million visitors to date. Its displays show how oil was formed millions of years ago, early experiments

used by oil sands pioneers, and demonstrations on how bitumen is extracted and upgraded into crude oil. Equipment on display includes a 150-ton hauler and, on the grounds outside, the Industrial Garden features a seventy-story high bucket wheel and a dragline bucket the size of a double garage.

The Centre's education programs, based on history, scientific technology and the environment, cover regional schools from Fort Chipewyan to Barhead.

Oil Sands Discovery Centre, partnered with Fort McMurray Tourism and Industry, won the first Travel Alberta "Alto" award in 2001 for its highly popular "ETE" tours to the oil sands plants and the Centre.

For information, visit the web site at www.oilsands-discovery.com or phone (780) 743-7167 or toll free in Alberta 310-0000, then (780) 743-7167.



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Heiltsuk demonstrators occupy hatchery

by John Copley

In last month's issue of *Alberta Native News* we brought you a story about the Heiltsuk First Nation and the troubles they say they are facing because of the introduction a year ago of open net fish farms in coastline waters deemed traditional gathering grounds of the Heiltsuk. An interview with Heiltsuk Fisheries Program director, Mike Jacobs, introduced readers to a growing problem that Heiltsuk leaders say if not corrected, will eventually bring about the end of their existence. He said that all marine life, including salmon stocks, shellfish, plants and the micro-organisms that determine such things as underwater vegetation and a healthy marine life environment are being threatened by the growing fish farm industry along B.C.'s coastline.

In a move to bring attention to their concerns, Heiltsuk First Nation leaders, who had expressed frustration and anger at government's lack of attention to Heiltsuk pleas for intervention, decided to begin direct action by staging a protest through the reoccupation of Ocean Falls, an area currently being developed as an expansion to the controversial Omega Salmon Group fish farm at Arthur Island.

"We are holding this peaceful demonstration on behalf of all British Columbians and the Heiltsuk people," stated the Heiltsuk Hemas Hereditary Chiefs after the decision to protest was made. "We invite all sports fishing companies, sports fishing institutes, sports fishing associations, and all commercial fishers, alliances and associations to support us in putting

area. Our natural salmon need you to protect their habitat."

The reoccupation of Ocean Falls is just the first step in a process designed to garner government attention and action, says one Heiltsuk leader. Hereditary Chief Harvey Humchitt recently stated, "while we are preparing to commence court action, we also need to make it very clear to the salmon farming industry and the provincial government, that they do not have impunity with regard to Canadian laws. This is our traditional village site of Laig and it's time the Campbell government recognizes the rights of First Nations people in this province."

In adding his comments, Chief Edwin Newman, said the open net fish farm "industry threatens our entire way of life. This area is our breadbasket and we must protect it. We are not the garbage dump for the fish farm industry, or anyone else."

"For the past year," stated Mike Jacobs, in an interview, "Nutreco's salmon farm at Arthur Island has been operating on Heiltsuk territory without proper federal approval or baseline data regarding seabed conditions. That farm was

a halt to the construction of this Atlantic hatchery at Ocean Falls. This construction directly threatens the natural salmon stocks and other life forms that inhabit this

relocated to Arthur Island because of environmental damage to the seabed at its previous location. Now we are facing another enterprise that is certain to bring added devastation to the region's marine environment. Once again we see a company being awarded a license from the provincial government without the input of the Heiltsuk people. Once again we have been bypassed without consultation. The Heiltsuk Nation will challenge the B.C. government and the Omega Salmon Group."



HEILTSUK CHIEF HARVEY HUMCHITT
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The new construction project currently underway, which Jacobs describes as "a land-based

Atlantic smolt facility that will supply proposed fish farms throughout the Central and North Coast of British Columbia," was initiated after the "province awarded the water license from the Martin River and a license of occupation to the Omega Salmon Group. It is part of the expansion of the fish farm industry on the B.C. coast."

The Heiltsuk Hemas Hereditary Chiefs say they feel threatened by the construction of the Atlantic Hatchery at Ocean Falls. In a fax to the media the Chiefs said they believe their future is at

stake.

"Our natural resources are at risk," said the Chiefs. "This hatchery is situated at a prime location for natural salmon stock and other marine life which use the Martin River just two or three nautical miles from the proposed hatchery site. We have never surrendered our rights

Continued on Page 29

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First Nations environmental network leaves national group

It is a time of change for the First Nations Environmental Network (FNEN), a grass roots, country wide network of First Nations people and groups who work to protect the land, the water, and the people. After years of working to create a good relationship between Native and non-Natives within the Canadian Environmental Network, the group is leaving due to extreme frustration.

"We have found that we cannot maintain First Nations' cultural identity and work within the structure and system of the Canadian Environmental Network as it now stands," states Steven Lawson, National Coordinator. "We wanted to work with the non-Natives as we felt working in unity would bring the best results regarding concerns for Mother Earth but time and time again, they have marginalized us."

In 1999, the CEN membership voted at an annual meeting, to restructure the Canadian Environmental Network in order to support full participation of First Nations people and Francophone. The FNEN had hoped the structure would reflect three canoes travel-

ling down the same river: they would provide support for each other and head for the same goals but not steer each other's canoe. Both Native and non-Natives were hopeful, but years of internal struggle within the CEN deterred any progress.

Environment Canada hired a consulting firm (The Institute on Governance) to propose a new structure. No FNEN recommended representatives were included in the study team and the FNEN was ignored in a process they considered prejudiced and biased. Where the FNEN had previously had two gender balanced representatives who shared one vote on the Steering Committee of 7, they now had one person on a council of 26 which then elects an executive that will basically run the organization. Funding for the FNEN remains at 3% of the overall budget. The CEN receives core funding of \$600,000 annually from Environment Canada as well as more funding from contracts and consultations. The FNEN, which operates across the country, received the same funding as the PEI Environmental Network. These changes in restructuring were supposed to increase First Nations participation within the CEN. "Displacing grass roots environmentalists in a governance process that isn't culturally effective is an unhealthy environment in which we don't want to continue. We have found closed doors and discrimination," Lawson concluded. "The need for First Nations to have a unique voice in CEN's processes had been supported by many of their own members, but the decisions that were made without our participation



Grand Canyon 2002

have left us no other avenue to turn within the organization." The FNEN steering Committee, which is made up of members across the country, unanimously agreed it is time to withdraw from the Canadian Environmental Network despite ten years of effort to make it work.

"Integrating traditional knowledge into mainstream society is for us, an important goal and one which we had hoped the environmental community would endorse. Unfortunately, this has proved unworkable within the CEN. It has been a long and difficult relationship," reflected Lawson. "We do not know where FNEN will find funding to continue, but we are looking forward to building our network outside of CEN and the demands of another culture. It is the traditional teachings, our love for Mother Earth and our Spiritual connections to the land that will carry us forward."



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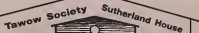
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Under the Northern Sky

Walking on water

by Xavier Kataquapit

Winter has arrived early this year. The snow is on the ground and the cold weather has settled in for the season. Everyone up north is excited to see the cold

and the snow return again. It is a time of year when there is a lot more freedom to move on the land. During the spring, summer and fall when the ice and snow are gone it is a lot more difficult to move along the waterways and over the muskeg on the land. Winter freeze up provides a hard surface that makes travelling easy for everyone.

Normally, with the coming of winter, the snow and the cold usually happens at the same time. This results in a very rough freeze up where lakes and rivers ice up in lumps and swells. I prefer a more rare form of freeze up. It happens when the freezing temperatures precede the snow and results in the freezing of the lakes and rivers into smooth solid surfaces. When this happens it almost seems as if the rivers and lakes turn into gigantic mirrors.

As a young boy, I recall one year our family taking the time to enjoy this rare and beautiful occurrence on the river where our community is located. We decided to go on a Kootwashoshin, or picnic, on what is known as Potato Island on the river just off the shore from where the community is located. It was with great pleasure and excitement that we planned our walking trip to Potato Island over the magical mirror that had been a river only days before freeze up.

We started out in the early afternoon. My dad, Marius led the way along with my mother, Susan, my brothers and sisters, our grandmother Louise and mom's aunt, Barbara

whom we all called Bap-bee. We all helped out by carrying something we would need for our Kootwashoshin. We took along necessities such as flour for bannock, tea, a pot and an axe. We met at a place where the river washes along the shore of the community. It was a real thrill to discover that this was a perfect freeze up. The river was hard and like a mirror.

Dad picked up a tall, heavy log to use for testing the thickness of the ice. He led the way across the frozen water holding his heavy log. Every once in a while as we progressed a few more feet he raised the log and slammed it down on to the ice. The blow created fine cracks that ran down to the bottom of the ice. Cracks also appeared a few inches around the centre of where the wood hit the surface. When the bright sunshine fell on the cracks created by the heavy blow of the log, this created a natural prism which shot out beams of light in all the colours of the rainbow.

As kids we could not enjoy the ice as much as we wanted to. Our parents and our grandmother kept us close at hand with dire warnings of the danger of thin ice. It was safer to follow the trail of white spots created by the repeated hits of the log on the ice. For half an hour our entire family

walked very carefully in single file as dad led the way with his log.

When we arrived on the

shore we walked up the bank of the island and onto higher ground. We spent the day wandering the island, visiting the potato field and chatting and laughing. We walked the perimeter of the field and visited an old shack that housed all the old rusted iron tillers and other implements used for planting and harvesting potatoes. These items would probably have been in a museum anywhere else in Canada but here they were still valued and used to plant, care for and harvest the potatoes. The potato field and all the implements date back to the missionaries.

Towards the end of the day we built a fire to prepare tea and bannock along the shore of the island and facing the community. We spent time with each other enjoying hot tea and warm bannock and admired the view of the rows of houses on the high bank of the community and the dominant white Catholic Church in the distance as they reflected off the mirror-like surface of the frozen river. It was like a dream being out there and with the ability to walk on water.



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Book Review

Alaska Natives and American Laws

second edition

by David S. Case & David A. Voluck

Published by the University of Alaska Press

ISBN: 1-889963-08-9

review by John Copley

Indian Nations had always been considered as distinct, independent political communities, retaining their original natural rights, as the undisputed possessors of the soil ... The very term "nation," so generally applied to them, means "a people distinct from others." John Marshall, 1832, *Worcester v. Georgia*, 31 U.S. (6 Pet.) 515, 561.

Alaska Natives and American Laws, a new book release from the University of Alaska Press, is an ideal tool for students studying Indian policy in the United States during the twentieth century. The books is full of facts that most scholars consider essential reading for anyone pursuing an accurate and meaningful account about how Alaska's Native population fits into the overall realm of American politics. This new

offering from authors David Case and David Voluck is the second edition of the 1984 revision of the book, which was first printed in 1978 under the title: *The Special Relationship of Alaska Natives to the Federal Government: An Historical and Legal Analysis*.

The book provides a general description and survey of the interaction of Alaska Natives with American law. But don't let the phrase, "general description," give you any false ideas about the simplicity of the subject or the value that this manuscript offers to the educational, legal and social sectors of society. America and Canada both originated from the same cultures and both countries remain democratic, free societies that share many of the same beliefs, traditions, lifestyles and religions. Immigration policies are also similar and though the United States has a much larger population than Canada, the per capita figures of the different nationalities that have made North America their new home, are fairly close. But when it comes to the subject of the Indigenous peoples of this continent, Canadians and Americans have, for the most part, different views, politics, and rights - even terminology. Canadian readers in-tune with the terms and meanings of First Nation, Metis and Inuit, the three recognized Aboriginal groups in Canada, will have an easy time to figure out that the USA doesn't recognize the Metis, at least not yet. They will also understand that throughout the book, "Indian" is used in place of "First Nation" and Alaska's Indigenous population, which is not referred to as Indian, but instead as "Native," comprises several different tribal groups, each with its own unique culture and each with its own identity.

Case and Voluck are both Americans, a fact that readers of *Alaska Natives and American Laws* will quickly grasp when they begin to soak up the pages of the 515 page soft-jacket manuscript. The reading, despite the mind-boggling statistics, Acts, amendments, memorandums, judicial hearings/decisions and more, is quite smooth. Written for both the layman and the expert, *Alaska Natives and American Laws* is filled with vital facts, but the authors have managed to introduce the material in story-like form, thus allowing every reader an opportunity to get full value for both money and time. The book, reason-

ALASKA NATIVES AND AMERICAN LAWS

Second Edition

David S. Case
David A. Voluck

ably priced through the University of Alaska for just \$25 (USD) will take some time for readers to finish, so if the plan is to get it for study purposes, don't wait too long. The chapter bibliography and index sections are lengthy, but also very important for students and others who need to delve even further into one or more of the hundreds of subjects that can be found throughout the book.

Alaska Natives and American Laws is broken down into 10 main chapters, each with varying numbers of sub-headings that offer expediency to readers searching for a particular subject; each sub-head includes the page number where the information can be found.

The authors have done a remarkable job of outlining the history of the relationship between Alaska's Native peoples and the different levels of government to which they are answerable. They have also done a great service, for the students who will read it and the lawyers who will use it, and especially for the Native population in Alaska, for documenting their unceasing ability to survive these past 10,000 years.

The timing of the release of the Second Edition of *Alaska Natives and American Laws* couldn't be better. 2002 marks the 30th Anniversary of the Alaska Native Claims Settlement Act, an extremely lengthy and virtually impossible Act for the common man (or woman) to comprehend, but one that is aptly described and made much easier to follow with the updated information and analyses offered by Case and Voluck. From the early years, long before Alaska statehood, to the latest judicial decisions, readers will find *Alaska Natives and American Laws* an outstanding compilation of factual data combined with brilliant story-telling narrative that leads the reader from one step to the next, not always in logical sequence, but unfailing in its quest to educate, to enlighten and to bring the past into a modern day perspective.

University of Alaska Press

ALASKA NATIVES AND AMERICAN LAWS, Second Edition by David S. Case and David A. Voluck

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Lest We Forget

He fought for Freedom

by Peter Cole

He enlisted because there were no jobs. Because it was better than watching B.C. farms blow away into Alberta then Saskatchewan then Manitoba and then everything ending up in the Hudson Bay. At least you eat steady.

In Marseilles, the people hated the American soldiers more than the German ones. The Yanks were rude and pushy. Not that the Germans weren't. It's just—well, you expect more from your allies than from your enemies.

On Saturday morning, they'd post the names of people coming back from concentration camps and of soldiers from the community who had died recently. The market was always thronged with people crying or laughing or both. Sometimes they didn't want the locals back—sometimes people found new partners. At the train station you could see the casualties. The ones from Bergen-Belsen were often worse off than those from the Russian front. A lot of the damage was internal. Not reversible.

Back home, the economy was booming. Veteran benefits. Free post-secondary. Free? You mean blood isn't a kind of payment? Psychological terror isn't part of the social barter system? He was discouraged from going to University. From studying Medicine or Law. Because he was Native. What's the use of being a professional if you're not allowed to vote? If you can't choose your masters? go to technical school? Or somewhere.

So after five years in the navy, he apprenticed as an electrician. He had to fight Veterans Affairs every step of the way. He wasn't a person. Sure, he had fought for his country. For his life, but he was taking education away from white people. Post-war immigrants. Refugees.

He finished his training and couldn't find a job so he joined the Merchant Marines. Stayed on there for a few years. Came back and got married. His wife wouldn't live on the reserve. She was white. So they moved around. Had some kids. Eventually Native people got to vote. He voted and the government that got in tried to assimilate Native people, lose them in the tide of whites. He fought. They reprimanded him. Would have jailed him but he had too many medals. Too many articles written about him. They just gently threatened him. You want Veteran's benefits or do you want Justice? Choose.

On Remembrance Day, people looked at him funny. "Why's that Indian dressed up like that, Dad." "Don't know, son. Maybe he shops at army surplus."

Jaw set, eyes forward, back straight, forward march. He thought about the War, about people dying. About the guys talking in the trenches, around the fires. About whose war is this anyway? Lots of talk of freedom back then. About right and wrong. About democracy. He looked up at the red maple leaf and heard himself singing. "O Canada..."

Back at the Legion, he talked with friends about all kinds of things. Then the subject of freedom came up. "What do you mean when you talk about freedom? Freedom to do something or to not have people do things to you?" People didn't like that kind of talk. They like to keep things simple. Dictionary definitions. Government citations.

He valued freedom like everyone else. He was proud for having fought for his own idea of what freedom was. He wasn't proud because he knew he was right, but because he knew that he had to choose a way of thinking, a way of acting and feeling. Even if no-one else agreed with him. Even if people called him crazy. Or communist. Or red.

That wasn't his last Remembrance Day. He lived another ten years. But from that day on, he spoke his mind. And he lived according to his thoughts and feelings. According to what his spirit told him was right. Right for him, that is. Sometimes he drank alone on November 11. Sometimes he got into big arguments with other vets. Sometimes he went to a Round Dance



and forgot all about being right or wrong. Or left.

When he died, they spread his ashes on the graves of his people in the cemetery on the hill. The Indian and Oblate cemetery. By the blackberry hedge.

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Art and Culture

Kainai Culture celebrated at Galt Museum

by H. C. Miller

The Sir Alexander Galt Museum and Archives in Lethbridge in southern Alberta is attracting appreciative crowds to a celebration of Kainai Culture. The exhibit, which features over 200 objects from ancestors of the local Kainai First Nations, runs until December 31.

Blanche Bruisedhead is a member of the Kainai, or Blood, First Nation and is program assistant, interpreter and tour guide. She explains that the Kainai are one of the four tribes of the Blackfoot Nation whose traditional hunting territory extended from Edmonton in the north, to Cypress Hills in the east, into the United States in the south and into the foothills of the Rockies to the west. "The other tribes are the Peigan, Siksika and the Blackfeet around Browning, Montana," she says.

The 200 objects in the exhibit were preserved and collected by Maude Deane Freeman just prior to the turn of the 20th century. "These objects were worn in ceremonial situations and other special occasions, to decorate both people and horse. There are also domestic tools such as hide-tanning equipment," says Bruisedhead. Especially interesting are the original games that have been carefully preserved, such as the rib bone game, which assisted the children in learning how to count, and the wheel, and arrow, which helped young boys learn to hunt.

Maude Deane Freeman and her husband Frederick arrived in the area when he became rations issuer about the time the boundaries of the Indian Reserves were set in place. They raised a family of six children and lived in the area for several years, says Bruisedhead. "As our people were in a time of transition and unrest with all the changes which were hap-

pening through colonisation, we are thankful for her foresight in collecting these artifacts which might otherwise have been lost. Fawn Weasel Moccasin, my co-worker, and I always impress upon people the contribution she made to the preservation of our culture," she adds. The artifacts are in the possession of London's British Museum and the Royal Ontario Museum in Toronto, but the local First Nations people are not distressed by this fact. "We are just very happy to see these special objects preserved and on display. One day perhaps they will be returned to the museums in the area." This is the first time all the objects

have been shown as a single exhibit and Aboriginal as well as non-Aboriginal visitors are excited as they view them. The exhibit also provides a general overview of the history and culture of the people, including clothing and regalia. The story of the clans of the Kainai people is interpreted as well.

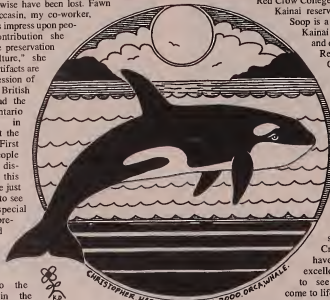
The Galt Museum is preparing for expansion as part of the province's 2005 centennial celebrations and a Blackfoot gallery will be a permanent part of the new plans. "By the grace of the Creator these items will be returned to the museum on permanent loan," says Bruisedhead. She also feels that it would be an excellent activity if the exhibition were to travel to other major museums.

Ron Ulrich is executive director of the Museum and

explains that the exhibit is actually a product of a partnership between his organization and the

Red Crow College, located on the Kainai reserve. Elder Louis Soop is a member of the Kainai Horn Society and employee of the Red Crow College. Soop ensured that the educational content was an important part of the exhibit. While all visitors come away with a better understanding of the Kainai people, the students at Red Crow College have an especially excellent opportunity to see their history come to life in the material evidence of their ancestors.

"Kainai is the biggest reserve in Canada, with over 10,000 members, and this exhibit is a great opportunity for our students. As well, many of the Kainai people live in Lethbridge and are not part of the everyday tradition and closeness that those living on reserve experience, so the exhibit has offered an excellent way for them to be reconnected." The response of the people who have viewed the exhibit, which opened May 1, has been wonderful. "Teary-eyed elders view their grandfathers' pictures and objects displayed and it's been very meaningful. As well, non-Aboriginal people are impressed with the complexity of our culture, and come away with a new appreciation and awareness," adds Blanche Bruisedhead. "If we can continue to celebrate and learn together then there is hope for peace in this world."



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*Somewhere on these sweet grass plains,
There walks a restless spirit of a woman or man.
Pray they will that perhaps compassion is shared,
Acceptance is to be honoured in order for those who
Wish to finish their journey to the Spirit land...
They walk with memories of the past.
For they too... were a child.
Oh how proud they were parents of yesterday.*

*Remember momma? You used to hold me so close and so
dear.
Dad somehow you were never there.
You had big dreams and high hopes.
So did I...
But as time takes its toll.
Gambling, booze/drugs and jails were your companions.
No teacher, no role model... I had none.*

*Years went by quickly like your fists of fury on my little face.
There was no love but words of desperation in that heart of
yours.*

*Momma... I could have been a dancer of the pow-wows
Or perhaps a lawyer too.
But you just got lost in a web of pity.
Too blind to take the time to listen to me.*

*Now here I am lying in an empty room. Machines surround
me with no voices
Of comfort.
No family and no momma.
Oh how my bones are so frail...
Here I lie to prepare my Sweet grass trail.*

*Down to my last hope, for you to show some courage and
not to be afraid.
Hold me once more. Because I can't see anymore.
To only feel that little child in me as it was once then.
If not... I will use the strength of my last sigh
To forgive you and pray that you can forgive yourself.
For this is what HIV has taught me.
No goodbyes, just know that I will dance the Blessed Sweet
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With you in my heart...
Forevermore your child...*

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Heiltsuk demonstrators

continued from page 23

and title to this land and this construction
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Island is another site not far from Bella
Bella. The fish farm there operates ille-
gally by Marine Harvest; it had disease
outbreaks this past year. The farm has
been operating for more than a year and
a half without all of the necessary
Department of Fisheries and Oceans
(DFO) approvals and permits in place.
We have asked the

DFO to take direct action either by
shutting down this operation or by laying
charges against Marine Harvest. This
multinational company has violated the
Federal Fisheries Act, the Navigable
Waters Protection Act and has under-
mined the intent of the Canadian
Environmental Enforcement Act. The
Heiltsuk are demanding that the DFO
begin exercising their responsibilities in
protecting the Cousins
Inlet Habitat and take direct action on the
illegal fish farm operation at Arthur

Island."

Mike Jacobs said that the Heiltsuk
Nation won't rest until their concerns are
addressed by both the provincial and fed-
eral governments and the fish farm oper-
ators.

"What's going on here is very concern-
ing to the Heiltsuk community," he said.
"The protest is designed to bring atten-
tion not only to our concerns, but to what
should be a concern for every Canadian -
and that's a healthy environment. The
Heiltsuk have always put the environ-
ment at the top of the priority list and
that's where it must remain if we are to
sustain our culture and our traditional
way of life. But we are not the only ones
that will suffer if proper controls for the
fish farms aren't soon adopted. We all
depend on the ocean, but it seems the
ocean can no longer depend on us. It is
time for the DFO to take action."

If they don't respond soon say the
Heiltsuk, more protests can be expected.
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An historical event which took place at the Stanley Mission around the 1800s.

Collected and illustrated by James Ratt. Told by Isabelle Ratt.

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When food became scarce in Winter, they had to depend on these caches until hunting became better. However, a lot of people starved.



One family had problems of this sort one winter. When they were almost out of food, the father went out to one of their caches. After a few days, he still had not returned.



The mother sent her oldest son out to help his father. Maybe the father was having trouble carrying the meat.



The family lived on beaver skin soup while they waited for the father and son.

A few days passed and neither father nor son had returned. The mother had no choice but to go in search for them.

She pulled her youngest child in a sled while the older girls walked behind.



They soon came upon the son partly covered by the snowfall. The old woman called her daughters to see what they had found on the trail. She was so overcome with hunger that she did not realize that it was her son, lying there frozen. She thought it was a young deer or moose and took a knife from her pack so she could butcher it.



The girls cried out and told their mother that it was their brother not a moose.

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Phone: (780) 645-6634 • Fax: (780) 645-6647

The old woman told her children to keep travelling without her because she was starting to see them as food and not as her children. She told them she would travel slowly so she wouldn't catch up to them and kill them. The children travelled ahead pulling the young child in the sleigh.



Finally, they reached one of the caches and found their father there frozen. He had died of starvation just before he had made it to the meat.

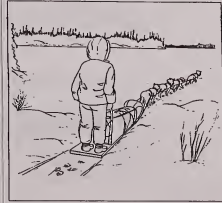
The children cooked some meat from the cache then ate and rested. They put some meat in their packs on the sleigh and resumed their journey.



A few days later, they reached a settlement which is now Stanley Mission. They told the minister to hurry to their mother.




The minister left right away by dogteam carrying food, medicine and blankets. He found the old woman alive and brought her back to Stanley Mission.



The family was fed soup for quite a long time because solid food gave them cramps and made them sick. The minister led a search party with a dog-team and they recovered and brought back the bodies of the father and son. They were buried at the cemetery.

It was many weeks before the old lady was able to get up and around but she eventually got well.





MOUNTAIN PLAINS
COMMUNITY SERVICES SOCIETY OF EDMONTON

Children need a family relationship that honours their physical, emotional, mental and spiritual well-being.

Mountain Plains Community Services Society of Edmonton is recruiting Foster Homes and Mentoring Families. We need you to help children and teens find balance and walk with confidence.

Mountain Plains is a non-profit charitable organization. We provide training, 24-hour support and financial remuneration to Fostering and Mentoring Families.

Call Dorothee (780) 429-5990 or (780) 909-9485 after hours

Email: mountainplains@mountainplains.ca
11133 - 124 Street, Edmonton, AB T5M 0J7



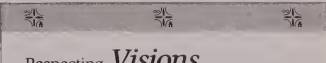
TULITA LAND/FINANCIAL CORPORATION

Mackay Range Contracting Ltd. is locally owned and operated by the Tulita Land Corporation. It is run by a general manager which reports to the Tulita Land Corporation.

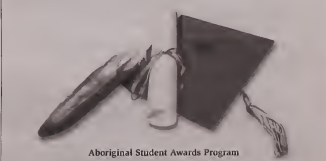
- General Contracting
- New Construction
- Construction Management
- Retrofit
- Heavy Construction
- Lease & Rental Services

Tulita Land Corporation
Box 63, Tulita, NT X0E 0K0

Phone: (867) 588-3734
Fax: (867) 588-4025



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Aboriginal Student Awards Program

RBC Royal Bank is honouring Canadian people of Aboriginal ancestry with a special awards program to help Aboriginal people attend university or college in Canada.

The \$4,000 awards are to cover the cost of tuition, text books and supplies, and to contribute to living expenses during the academic year.

For applications and information brochures please write to:
RBC Royal Bank Aboriginal Student Awards Coordinator, RBC Royal Bank, Human Resources
330 Front Street West, 10th Floor
Toronto, Ontario M5V 3B7
www.rbcroyalbank.com/aboriginal



RBC Royal Bank

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DON'T CLOSE

let the province
the Peace River
Correctional Centre

Let your MLA
and other
provincial
officials
know what
our community
thinks of this
bad idea

Hon. Heather Torsyth
Solicitor General
Fax: 780-415-9566
Toll-free: 1-800-0000

htorsyth@assembly.ab.ca

Gary Friedel
MLA for Peace River
Fax: 780-624-5464
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MLA for Dunvegan
Fax: 780-837-3849
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hgoudreau@assembly.ab.ca

Mary Anne Jablonski
Chair - Correctional Services
Review Committee
Fax: 780-415-0951
Toll-free: 1-800-0000

mjablonski@assembly.ab.ca



Closing the Peace River Correctional Centre is a bad idea

The province is considering closing the Peace River Correctional Centre. Media reports say the MLA committee reviewing correctional services in Alberta has placed the Peace River Correctional Centre on a list of facilities to be closed. Our northern communities need the safety and security provided by proper correctional facilities in our own region.

- Rehabilitation of inmates will suffer if they are housed hundreds of kilometers from their families and communities.
- The Peace River Correctional Centre also serves as our region's remand centre.
- It's essential for the safety and security of our northern communities that we have provincial correctional facilities in our own region.
- The Peace River Correctional Centre is the only facility for adult inmates north of Edmonton.
- The Peace River Correctional Centre plays a key role in the economic well being of our northern communities.
- Rumours of a closing have already hurt business in Peace River.
- If the Peace River Correctional Centre is closed, transportation and overtime costs will skyrocket.
- Claims that the Peace River Correctional Centre is under-utilized are untrue. The facility was built to house 200. The average number of inmates over the past 10 years is 189.

FACTS

Don't
let it
happen!

AUPE
Alberta Union of Provincial Employees

**AUPE Peace
River Office**
624-2424

Toll-free 1-800-232-7284

www.aupe.org